

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1861.

A GOOD SUGGESTION.—A faithful parish priest writes, in view of the depressed state of our finances, as follows :

“The Committee must be greatly troubled about the Missionaries. It is worthy of suggestion, in the present emergency, that parishes take up particular missionaries and make up the salary. It seems to me that even Lenten self-denial should be renewed to maintain our missionaries.”

KIND WORDS AND DEEDS WITH FRIENDLY EXCUSES.—The following extracts from recent letters containing remittances to the Domestic Treasury, are given, as showing the kindly spirit of our brethren in furthering the Domestic Missionary work. We thank them heartily for their good will and good deeds. The parishes from which these letters come are, for the most part, quite small, even smaller than hundreds of others from which we receive nothing :

“I make it a matter of conscience to send a contribution to each branch of the missionary organization.”

S. B. B.

“It was only in December last that my parish occupied its church and obtained the services of its first rector. Now that it has become a completely organized parish, there is no reason why it should not make an annual contribution for Domestic Missions. . . . The duties of the Church in connection with the holy work of Missions can not be too often or too strongly brought before them.”

W. H. B.

"Be so kind as to accept the within sum of \$—— as the collection of —— Church in behalf of your Committee. It is, I believe, of their ability, when taking into consideration that they are to give to the Foreign and Diocesan Committees, and to the other objects of the diocese. The people have a will to do, but their purse is very lean."

C. H. C.

"My parish is in reality a feeble missionary station, (the people contribute but \$200 towards the support of a clergyman,) but is not altogether remiss in what I regard as the sacred duty of every Christian, namely, to give something towards Missions. I hope another year, perhaps sooner, to send a larger amount."

F. D. C.

"I am sorry that we have sent so little; but still I am glad that our collections, both for Domestic and Foreign Missions, have been rather better this year (in these hard times) than they have been heretofore. I hope to do better hereafter."

J. H. C.

"I exceedingly regret I can not remit a larger offering; but during the sad condition of our public affairs we are very much straitened to meet even the most urgent demands upon us."

W. C. C.

"—— Church —— is a poor weak little church. Its poverty rather than my will has caused its name to appear in the list of non-contributing parishes. For some time I have been striving to get even a trifle to send you, in token of my prayers and desires for the success of the Church's Domestic Missions. Your circular has quickened my action; and thus you have inclosed \$—— as a first subscription from this place. I would to God I could forward \$500; but accept this and look for more whenever my means permit."

J. H. D.

"I regret my inability to send a larger donation, but the parish is poor and in debt."

T. G.

"I inclose \$—— towards Domestic Missions, deeply regretting that our contribution is so small. There is no cause which ought to be nearer the heart of the Churchmen of this country, than the one of Domestic Missions."

J. G.

"A small offering for the Domestic and Foreign Missions of the Church is inclosed, with the prayer that God will hasten the time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

M. L.

MICHIGAN.

Clifton—Rev. Wm. Long.

THE services at this station have been continued through the winter with encouraging prospects. The afternoon congregations are large and still gradually increasing, while the morning service, though less attended by the miners, is nevertheless well sustained.

Once in two weeks I have held service at the Copper Falls Mine, distant about ten miles. There are three communicants at this station, and a congregation of 40 or 50 persons, mostly the agents and clerks of this and the adjoining mines. The population is not yet numerous enough to warrant the formation of a parish, though the subject has been contemplated, and should the mines continue prosperous, it will be eventually accomplished.

I spent Sunday, the 17th of March, at the villages of Houghton and Hancock, at Portage Lake, about 25 miles distant. I administered the holy communion to 21 persons, and found many Church families of wealth and intelligence among a population of from 5000 to 6000 souls. The only places of worship are a Methodist and a Roman Catholic chapel, and these do not meet the wants of the most enterprising and intelligent portion of the population, whose preferences are very decidedly in favor of the Episcopal Church. Last summer \$800 were subscribed for the support of a clergyman of the Church, but they failed to secure the services of the one on whom their choice was fixed. But their failure has only stimulated them to greater exertions. Since then they have organized a parish—procured plans and a site for a very beautiful church, and the work is already under contract to be finished as early as possible. They have a "Mite Society" in successful operation, which, as they are situated, will accomplish much in uniting and stimulating their efforts; and they already feel strong enough to propose paying their rector \$1000 per annum, without any missionary assistance. The most important matter with them now is, Can they secure the services of a suitable rector? I feel exceedingly anxious that a field so promising should not be left to run waste, or to be occupied by strangers.

Trenton—Rev. Milton Ward.

I have not much to report. At Wyandot, the attendance at the public services is

good, and the prospects of ultimate prosperity seem bright as ever.

At Roy, Macomb Co., the Baptists have undertaken the erection of a meeting-house, but as they will be dependent, in a considerable degree, on other denominations for the necessary means, the house is not likely to be the seat of harmony.

Not long since I visited the little village of Burke's Corners, six miles distant from Roy, containing a few Church families. Here I found a young man and his wife, one of whom had been a Baptist, the other a Presbyterian. Soon after their marriage each undertook the task of converting the other, and the consequence was that both were converted to the Church. So true it is, that candid or simply earnest examination commonly leads to the acknowledgment of the truth.

WISCONSIN.

Beaver Dam—Rev. L. D. Brainerd.

I AM still at my post of duty. Times are rather hard; but the prospects of the Church here and at Fox Lake are improving. Last Sunday, I baptized three adults at Fox Lake, and the Bishop of Wisconsin has given us seventy-five dollars for a lot on which to build a church at Beaver Dam. He has given us one hundred dollars for a lot for a parsonage. We have just had sent to us from Clyde, in New-York, some very fine lamps for the church, for which we are very grateful.

Sheboygan—Rev. J. W. Coe.

I have little of interest to communicate from this station. The regular services of the Church have been held since I last wrote you, with the exception of one Sunday, when I was absent.

The Lenten services have been usually well attended, and there is considerable activity among the ladies of the parish.

The church can hardly be expected to advance in a town which is on the retrograde, as this evidently is in all respects.

Having resigned here, and accepted a call to St. Matthew's, Bloomington, Ill., I hereby resign my appointment as missionary under your Board.

In presenting my grateful acknowledgment for the aid received from your Board during the greater part of the time of my connection with Grace Church, I doubt

not I only express the sentiments common to all your missionaries.

Manitowoc—Rev. G. B. Engle.

Since my last report, I have officiated as usual, in the morning at St. James's in this village, 2½ P.M. at Two Rivers, seven miles north, and returned for the evening service here, except on the 17th inst., when I officiated at Clark's Mills, a small town some twelve or thirteen miles in the country. The service there was at three P.M., after which I returned for the regular evening service here.

I intend hereafter to perform the regular services here, morning and night, and on alternate Sundays at Two Rivers and Clark's Mills, about three P.M.

At the latter place, the Church service was never performed until my visit there on the 17th inst. There are several Church families in that vicinity, who seem anxious to have the Church established among them.

It will be hard work to perform three services on a Sunday, and ride twenty-five miles in a carriage, especially as the roads are far from being good. But the necessities are so great that I shall undertake it and, *D.V.*, shall continue it if possible.

Duck Creek—Rev. E. A. Goodnough.

The mission amongst the Oneida Indians in Wisconsin is silently and unobtrusively doing a great and glorious work. The mission is the only means in operation for promoting the temporal and eternal welfare of the Oneidas. I send you the outlines of a speech made last Christmas by the most influential chief of the tribe. This man, six years ago, was a most determined enemy of the mission and missionary. He then declared that he never would enter the mission church. He is now a staunch friend of both, a constant attendant at the mission church, and a devout communicant. After divine service, last Christmas-day, he invited all to a feast at his house. While we were awaiting dinner, he made a speech, during which he addressed the missionary by means of an interpreter, and said: "I am glad we have met together here as Christians, on this birthday of Christ. I thank God that we have been taught the doctrines of Christianity. We are much more happy than our forefathers. Our fathers died

without a knowledge of a Saviour. We have the Gospel of the Saviour preached to us. Many of us love the Saviour. Many try to obey the Saviour. We all wish to be saved in heaven at last. Still we are ignorant, and sinful, and foolish. We are still in darkness. The white man's knowledge is like the clear, bright light of mid-day. The Indian's knowledge is like the uncertain light of day-break. A few years ago, we were in the black darkness of midnight. We now begin to see the small light of morning. The Gospel of Christ has led us so far toward the clear light. We go on slowly toward the light. I see for myself that we go forward every year a little. I hope that we shall soon reach the light of mid-day. Christianity has done all for us that has been done. Christianity is able to raise us to the same height to which it has raised the white man. The missionaries labor hard for our own happiness. The missionaries are our true friends. The missionaries teach us the wishes of God. They try to help us to be better. The whisky-seller pretends to be our friend, but not so; he is our enemy. The whisky-seller takes away our religion, our good name, our money. He takes our food out of the mouths of our hungry children. He takes away our clothes, and we are naked. He takes away our health, and frequently our lives. All these things the missionary gives to us. You who at present are the missionary to us, have walked in a difficult path amongst us. You have borne many great insults. We have abused you much. You do not abuse us again. You tell us that Christ commands us to forgive those who injure us. You show that you believe and obey the commands of Christ. I thank you. God will reward you. Christians far off have supported missionaries amongst us for many years. They never saw us, and we never saw them. God tells them to do this. They do it because God tells them. This all shows that there is a God, who is powerful, good, and great. It proves that God loves us too, and wishes that we should be saved. I thank God for his goodness to us. I thank all men who have helped us to learn so much as we have learned. A few years ago, when we made a feast, we danced wicked dances, and did many other wicked things. Then we worshiped the devil. To-day we have been to church. We have worshiped the true God to-day. We have thanked our great Father in heaven to-day for

sending his only Son into this world to be our Saviour. Many of us have received the holy communion in memory of all that the Saviour has done for us and all men. So we are now Christians and not heathens. We are not perfect Christians, but we are much better than heathens. This is all I have to say."

On the 20th March, 1861, Right Rev. Bishop Kemper confirmed twelve Indians in the mission church.

Belle Plaine, etc.—Rev. M. L. Old.

Since my last report our services have been kept up as usual, with the addition of a service every alternate Sunday afternoon at Le Seuer, and during Lent, evening prayer and a lecture on Wednesdays, and morning prayer and litany on Fridays, at Belle Plaine. These Lenten services have been well kept up, although the weather and walking has been bad during the whole time. I have appointed service in Belle Plaine, with a sermon, on each evening during Holy Week, and on Good Friday morning. Our services here have been much better attended than during the fore part of the winter. Lent has been generally well observed, and I hope God will bless the season to the bearing of holy fruit in this parish. I have baptized two infants, and have admitted to the holy communion one person, confirmed in childhood in Ireland.

At Henderson the services are still well attended, and much interest is manifested. I have made two ineffectual attempts, by exchange with a presbyter, to obtain the administration of the Lord's Supper at this station. The inclement weather, the bad roads, and the difficulty of crossing the river, prevented the exchange agreed upon each time. Whenever circumstances will permit us to receive the ministration of that sacrament in Henderson, I hope and expect, God willing, to welcome to the holy table five persons who have never yet approached it. The Sunday-school here is increasing, and now numbers fifteen scholars, all of whom seem greatly interested. When the spring has fairly opened, and the weather become settled, I am led to believe that we shall have a much larger attendance of children. The instruction consists of the Church Catechism, and explanations thereof adapted to the various ages of the scholars, and familiar "talks" upon the facts and truths

of the Gospel, as suggested by the passing seasons of the Church's year. I wish some of our cold-hearted Churchmen could see the eagerness with which these little lambs, gathered from the wilderness of infidelity and schism about us, drink in such teaching. The benefit of our Sunday lesson is not monopolized by our little ones. As the Sunday-school hour carries us near to the time for beginning the morning service, and the congregation assembles, I notice many an older face beaming with interest in our catechisings, and looking as though, did the dignity of years permit, it would gladly mingle with the lambs of the flock, and be fed on this milk for babes. I have baptized in Henderson four children since my last report.

At Le Seuer my congregations are larger than I expected. It is a larger place than I reported in my last. It contains about two hundred and fifty inhabitants, nearly all American. My congregations have numbered from eighty to one hundred persons. There are but two Churchmen, however, and I have been unable as yet to procure full responses in the Liturgy. There does not seem to be as much prejudice against the Church as is usual here; the people are interested and seem in earnest, and I doubt not that with patient cultivation and the blessing of God the holy catholic Church of Christ will reap much fruit among this people. They have subscribed about \$800 in material and labor toward the building of a church, but can give but little of the money necessary at present. I feel, however, that in the present financial condition of the country it would be almost hopeless to make application for aid elsewhere, especially as I have but few acquaintances among Church people in the East. So this matter must remain in abeyance. I have no Sunday-school at Le Seuer. The only time I can give to that station is the Sunday afternoon, between the morning and evening services in Henderson. The distance to be traveled is five miles each way; and this, with the afternoon service and sermon, takes up the whole time.

Plymouth—Rev. A. B. Peabody.

By God's grace I have been able to serve my people without any interruptions or intermissions. During the Lenten season, besides the Sunday services, my church was opened for divine service twice during

each week, Wednesdays and Fridays, with a lecture, always at one, and sometimes at both. During Passion Week, service every day.

The growing excitements of our unhappy land seem for the present to swallow up every other consideration. May God, while he chastens, in his mercy deliver us.

I O W A .

Des Moines Co. (Itin.)—Rev. J. Batchelder.

I HAVE delayed writing because I was very anxious to visit some remote points before writing; but such has been the extreme badness of the roads, that I have been in a great measure prevented.

Since I last wrote I have been extremely tried and retarded in my work. In the latter part of September last my wife injured herself extremely by a fall. For months she was perfectly helpless, and even to this time, though she thinks herself nearly recovered, still she is unable to move to any extent without the aid of a crutch. During a great part of the time I have had no individual to leave at home during my absence who could do a thing; consequently, to my grief and sorrow, I have been able to accomplish but little. I could not go abroad without neglecting primary duties to my own family.

I hope to be able to keep up services during the coming season at Danville, occasionally; at Pleasant Grove; in my own neighborhood, and to preach at several other places occasionally. At all these points, although the number of Episcopalians is not large, still the people are favorably disposed to attend the services of the Church. I pray God to give me strength and ability to preach his word faithfully, effectually. The Committee may be assured that I shall do all that may be within my power.

The dreadful condition of the country is at present causing profound excitement among the people. This is exceedingly unfavorable to all religious influences. We can, and should at all times, pray for a better state of things. Oh! how blessed will be the condition of the world when the wicked shall cease to trouble, and peace and righteousness shall reign supreme over all.

K A N S A S .

Topeka—Rev. N. O. Preston.

SINCE my last missionary report, I have spent my time in a faithful endeavor to advance the cause of Christ in Manhattan and Topeka.

In the former place I labored to the 1st of January, preaching and teaching on Sundays, and lecturing on Wednesday evenings to large and attentive congregations.

I baptized five infants, and solemnized three marriages.

With the approbation of Bishop Lee, I removed my family to Topeka in January last.

As by printed report of the former rec- tor, there were here twelve communicants. We number now twenty-six. I have also organized a Sunday-school, have regular service twice on every Lord's day, and lecture on Wednesday evening. I have attended two funerals, and celebrated one marriage. We have the communion monthly. There has been a steady increase in the Church, and we are about making an effort to build a modest church edifice this summer. If we have a fruitful season, we hope to succeed. The promise now is very encouraging. Our long drought seems to be effectually broken, and our hearts are full of gratitude to God for this favorable token, and for the generous donations we have received from the East to relieve our distresses during the past year of destitution.

Lawrence—Rev. Charles Reynolds.

THE congregations here and in Prairie City and Blue Mound, the only places that I have visited during the past winter, are invariably fair and very attentive. But the people are very much distressed in all these towns. Some of the points that I used to visit often are almost entirely deserted; and I can hope for no change for the better, until after the ingathering of this year's crops.

I have promised to pay an early visit to the parishes at Olathe, Puola, and Fort Scott, after which I hope to have something interesting to communicate.

The people in these towns are very anxious to have regular services; and although the distances are so great from this point, I have promised to visit them often during the coming spring.

The Rev. W. H. Hickcox, a deacon under the new canon, has done most of the outside missionary work during the winter, while I have kept up two services every Lord's-day in this parish.

The prospect of having a Church University here, causes us to look hopefully to the future.

—•••—

NEBRASKA.

North-Western Mission—Rt. Rev. J. C. Talbot, D.D.

STOPPING here (Sioux City, Iowa) for a day, on my way to Dacotah Territory, I have my first opportunity to answer your last kind letter, which I should have done before leaving home, but for the hurry of preparation. I thank you and the Committee for your prompt and kind compliance with my wishes respecting the appointments.

On my way up, I saw the Rev. Mr. West at Omaha, and was pleased to learn that the appointment was a very satisfactory one all round. Mr. West will perform missionary duty in the vicinity of Omaha, particularly at Bellevue and Florence, the one ten miles below, and the other five above.

I leave this place to-morrow morning early, with the Rev. Mr. Hoyt in company, for Vermillion, Dacotah, thirty-seven miles distant. Thence we go to the other settlements in that Territory, and crossing the Missouri at Niobrarah, come down on the Nebraska side. Mr. Hoyt, who is my itinerant missionary in Dacotah, is admirably adapted to the work. His fine constitution, enabling him to endure hardness; his power of adaptation, and his large experience in border life, fit him preëminently for just the work he is appointed to do. With a dozen missionaries possessed of his peculiar qualifications, and endued with his spirit of self-denial, I could occupy with hope of large future results, a great many points which are now supplied, only by my own services, at long intervals. If we could only *sustain* missionaries, making them for a few years independent of the poor people, who feel that they can not have them because they can not contribute toward their support, I am sure the Church could be permanently established in many towns in Nebraska. In the only two towns in Dacotah of any prospective importance,

we are already erecting places of worship which we can control—at Yanceton, a small log church, and at Vermillion, one of the same size, of frame. The money given me for these purposes when at the East last fall, will finish them free of debt. And that you may see how primitive we are in our church arrangements, let me say that the one costs the Churchmen of the East *seventy-five dollars*, and the other *one hundred*! The last-named is built by the Missionary Society of Christ Church, Hartford, and at their desire will be called "Christ Church." I am resolved never to begin an enterprise of this sort on an expensive scale, and every missionary under my charge will be discouraged from attempting more in this way than can be accomplished within a reasonable time and without incurring debt. I have the promise of \$300 from a benevolent member of one of your city churches, with which to erect a church in Nebraska, at a point where nothing can be done by the people. Is not that beginning in the right way? And would it not be a noble thing in many a communicant of the Church to whom God has given the ability, to erect in this vast field a church-edifice, sufficient, perhaps, for years, at his sole expense?

I wish the Church at large could be made to feel how truly the poor missionaries deserve their sympathy. If ever men were faithful, they are. If ever men were willing to deny the flesh that they might preach Christ to dying sinners, surely the missionaries whom I have met, certainly those under my charge, are "not a whit behind" the most earnest of them. Their reward in this world is obscurity, privation, hardship, and a *good conscience*! In the next it will be—who can doubt it?—"Come, ye blessed of my Father!" May God help them! I fear they will have a hard year of it. The disturbed condition of our country will, of course, affect our missionary receipts unfavorably. But should it? Is not God chastening us, rather, that we may be led to think more of him, and to do and venture more for him? Earnestly do I trust that the afflictive visitation which he has sent upon us may be overruled for the spread of true religion, the extension of his Church, and the glory of his holy name.

I propose to go West immediately after my return from this Northern tour, perhaps about the 1st June.

The admission of Kansas brings the

Pike's Peak region into my jurisdiction. It is now in Colorado Territory. I have interesting letters from that section, and I hope very soon to verify the information I have received, by a personal inspection of the field. I am sure it is a promising one. It was my design to go still further, even to the Washoe Mines, in Utah, (Nevada.) But I fear I shall be obliged to forego that visit for the present season. Still, I do not yet give it up. I go, "if God will." The way, however, is not quite open. I am daily expecting the report of a clergyman of San Francisco, California, who with my hearty concurrence has paid a missionary visit to that region. May God raise up the man for that field, and the means for his support!

As for myself, I am simply endeavoring to be, what I suppose I was consecrated to be, the Chief Missionary of my vast field. Accustomed all my life to comparative ease, and perfectly free from the necessity of exposure, I feel that I have reason to bless God for his protecting care and his sustaining strength, now that all this is changed.

During the whole of the past winter, my "journeyings off" were in an open sleigh, and often performed with exceeding difficulty; yet by God's mercy I have been preserved from the slightest bodily harm. While I have known of several instances of *freezing to death*, I have escaped every thing worse than the severe suffering of the hour. In one town where I spent the Sunday, a man was brought in with both feet frozen so that amputation was necessary. In another—a similar case—death relieved the sufferer before the physician arrived to perform the operation. In another still, three lives were lost. So you see, dear brother, what reason I have to ask, "What shall I render unto the Lord for all his benefits toward me?" and to resolve that "I will take the cup of salvation, and call upon the name of the Lord!" It has been, indeed, no pleasant or comfortable thing, to be struggling through snow-drifts which almost defied the strength of my noble animals; still less to be lost, totally bewildered, as I have been, in the trackless prairie, without even a star to guide; but God's goodness has brought me safely through all. His name be praised! My excellent missionary in Dacotah has even been obliged to walk thirty miles through the deep snow, followed by the poor horse which had broken down under him! Such is

missionary life in the North-West. Yet it is a glorious privilege. We preach to men who "hear the word with gladness;" and who shall say that no good is to come of these labors? He whose servants we are, has said: "My word shall not return unto me void." That promise is our support under all difficulties and our comfort under all discouragements. The field is vast. The laborers are few, the toil great; but we cheerfully and hopefully go forward in the strength of the Lord of Hosts!

Nebraska City—Rev. Eli Adams.

SERVICES have been continued regularly in St. Mary's Parish, and during Lent on Wednesday and Friday, and every day in Passion Week, except Monday and Saturday. On Easter day the missionary Bishop of the North-West visited the parish and confirmed three, and since, one. I assisted in the services and communion. The Bishop preached twice—two most excellent sermons, intellectual, evangelical and spiritual. Bishop Talbot has now been with us a year. I have become acquainted with the man and the Bishop; I esteem him highly. The more I see of him the more I consider him adapted to the arduous and responsible work of Missionary Bishop for the North-West; energetic, prompt and devoted as Bishop, and shrinking from no duty.

Baptisms for the year now ended: Adults, 4; Infants, 6—10. Confirmations, 4.

Among the few funerals attended, one was for the little daughter of the Presbyterian minister, and by his special request; another, a lady, Presbyterian. The assemblies were large; the last at our church which was full, crowded.

Our Sunday-school is small, but very pleasant and interesting, and I trust will prove profitable to all, and so of my Bible class. I occasionally address the Sunday-school after catechising. Our Church music is superior.

Nebraska City is one of the most important places in the Territory. Its location good. The great road West is one of the best, and on an almost straight line to Fort Kearny. The prospects for the place and Church are encouraging, and we hail it with pleasure, for we have passed through a very hard time.

INDIANA.

Crawfordsville—Rev. G. T. Dougherty.

My resignation of the position as missionary at Crawfordsville, Ind., I wish to take effect from the 15th inst. I have but little to report in regard to my field of labor in the way of additions to the Church, but at the same time there is great encouragement. Quite a number are now waiting for confirmation, and on the next visitation of the Bishop will doubtless receive the sacred rite. Since my last report four adults have been baptized, persons who were formerly connected with the Methodist and Presbyterian communions.

Were it not for the present state of our country, which has brought about a depression in financial matters, I am confident that Crawfordsville would have released the Committee after July 1st. There was every indication of such a result.

At Greencastle, in Putnam Co., I have held repeated services, but the progress is slow.

The Rev. Mr. Charlot, of Texas, will doubtless succeed me. He has been in orders but a short time; having come into the Church from the Presbyterians. He is, however, full of love for Christ, and warmly attached to the Church. His labors are appreciated by the people during the two weeks that he has officiated, and I hope much from him. He will make every effort to resuscitate matters at Greencastle.

MISSISSIPPI.

Aberdeen—Rev. Thos. Applegate.

If indications of promise are not blighted in the bud, I shall be able, in some future report of my labors in this parish, to write you encouragingly of God's favor and blessing on the Church's work.

The good seed sown so faithfully by the late Rev. Dr. Ingraham and his successors has not perished. The genial influence of the Sun of Righteousness, and the dews of the Spirit will cause the tender blade to be followed by the ear, and the full corn in the ear. In the mean time, the rector in charge is anxious to lose no opportunity in sowing beside all waters, assured that in due time he will reap if he faint not.

The Lenten season, we trust, was productive of holy thoughts, holy feelings, and a well-ordering of our ways before God. The attendance upon the services during

the week averaged about twenty-two. During Passion Week the number was greater. Easter morn broke upon us in beauty and blessing. The sun shone in a cloudless sky. The flowers, in full blossom, freighted the air with perfume, and nature, sympathizing with renewed hearts, evinced tokens of rejoicing. The festival of the holy communion was administered to as large a number of communicants as had ever received it probably at any one time since the organization of the parish.

In addition to the superintendence of the Sunday-school, I hold two regular services on each Lord's day with the whites, and have just instituted a third service for the colored people. I have recently baptized four infants, and committed to the dust, "in sure and certain hope of a resurrection to eternal life," a mother with her babe.

ARKANSAS.

Fort Smith—Rev. J. Sandels.

THE missionary respectfully reports to the Domestic Missionary Committee for the last three months: Baptisms, 2 adult, 34 infant, total, 36; confirmations, 8; added to communion, 8; marriages, 3; funerals, 2.

During the year there have been nine adults baptized, and fifty-seven children; at three confirmations there have been twenty-three persons confirmed. The communicants have increased from sixteen to forty-seven.

NEW-HAMPSHIRE.

Hanover—Rev. E. Bourns, LL.D.

THE condition of this parish is much the same as when I last sent in my report. Services regularly sustained in connection with Norwich, Vermont. The congregation, as usual during the winter, thinned by the cold and by College vacation, but the attendance quite as large as we could reasonably expect, and always orderly and attentive. We are eminently a missionary station. The attendants are for the most part young, and constantly changing by the graduating of classes, and from other causes; hence our permanent growth is slow, but we seem to gain strength steadily.

Our Bishop visited us in the fall, and was as usual listened to by a large audience, though the weather was very unfavorable.

Our Bible-class has been fairly kept up through the winter, with some interruptions from illness and weather.

Some materials are on the ground to be used in altering our church building. Lord Dartmouth has paid his liberal subscription of five hundred dollars, and we purpose setting the mechanics to work almost immediately. Our funds in hand are by no means sufficient to do all that would be desirable to the building, but we shall do the best we can to make it a neat, comfortable, church-like edifice.

Nashua—Rev. W. S. Perry.

Permit me to tender to the Board of Missions my resignation of the mission at Nashua—said resignation being already accepted by the Bishop of New-Hampshire, and by the parish—to take effect May 1st; the occasion being my removal to take charge of St. Stephen's, Portland, Me. Owing to the great depression of business here, I had delayed making my usual collection for Domestic Missions, but as a personal response to your circular, I beg you to deduct from my stipend, now due, the sum of five dollars, which please credit to St. Luke's, Nashua.

I trust to be able to afford you greater help in my new field.

MISCELLANEOUS.

Record of the Life of the Rev. George Fiske,

FOR TWENTY-THREE YEARS A MISSIONARY OF THE BOARD.

IN moving some resolutions at the Indiana Diocesan Convention, referring to the Rev. George Fiske, for twenty-three years a faithful missionary of that diocese, the Rev. John B. Wakefield, his son in the Gospel, and successor in St. Paul's Church, Richmond, read a record of his life, which, by resolution of the Convention, has been transmitted for publication. We trust his example may be profitable and encouraging to others who are laboring for Christ and his Church under similar discouragements, in that great moral wilderness, the West, as it shows what energy and perseverance can effect in a

most unpromising field, when united to a fervent spirit, even if talent of a popular character is withheld, and health be feeble.

The Rev. George Fiske was born in Lincoln, Mass., in 1804. His mother appears to have been a pious Trinitarian Congregationalist, who sought to bring him up for God. Of her tender care he was deprived at the early age of eight; but, as he often remarked, his first religious impressions were received at that time, through the instrumentality of one simple sentence, a sentence referring to the previous instructions she had given: "*George, remember what I have told you.*" He resided with his father, who brought George up as a Unitarian until he was seventeen, going to school in the winter, and laboring on the homestead during the summer. At that age he entered Brown University, Providence, R. I., where at the end of four years he received his diploma, and as a reward for his application was appointed orator, to compose and deliver the Latin oration of the graduating class. Immediately on graduating, he entered the Unitarian Theological Seminary at Harvard, in order to prepare for the ministry of that denomination. Here he remained over a year, when his health so failed that he despaired of ever studying more.

But God's ways are not as ours. For all he does "is there not a cause?" Invalided and disappointed in his yearnings after professional eminence, Mr. Fiske turned his attention to secular pursuits, and commenced business in partnership with his brother, in Lowell, Mass., where he remained some two or three years. These were years of great benefit to his soul. The Unitarian system refusing to yield him comfort and spiritual support, he found himself gradually frequenting the Episcopal church at Lowell, of which Dr. Edson was rector; and those precious truths concerning the divinity of the Lord Jesus, and the personality of the Holy Ghost, which are so clearly set forth in her service, found a ready welcome in the breast of the young invalid. Says one who knew him about this time: "Mr. Fiske was trained in early life among that class of people who call themselves Christians, but by whom the Deity of our blessed Saviour is denied. He frequently spoke to me with deep emotion of his struggles in searching after truth, and of his trials in separating himself from the entanglements

of error. His life of sacrifice and whole-souled devotion to Jesus in his holy Church, was an humble offering to God in gratitude for his deliverance and salvation."

In 1830 Mr. Fiske, now a communicant of the Church, and with improved health, removed to Oswego, N. Y., and engaged in teaching school. At the close of that year he became a Candidate for Holy Orders, and in the winter of 1832 was ordained deacon. He now entered the family of the Rev. Dr. Rudd, at Auburn, N. Y., assisting him in his labors; and in August of the same year took charge of his first parish in Oriskany, N. Y. Here he was very successful in gathering a congregation and building a church. He also at this time officiated at Rome, a like success attending his labors. It was here he married the second daughter of Judge Northop, in whom he found a true helpmeet, who preceded him to the grave but a few months.

Having become disabled, he resigned his parishes, and after a hopeless waiting of eighteen months for a recovery, removed with his family to Richmond, Ind., where he commenced his labors for the building up of a new parish on the 16th July, 1837. Richmond was then a village of some two thousand inhabitants, the greater number of whom were Quakers, and violently and bitterly opposed to the Episcopal Church. In March, 1838, after a residence of nine months in the village, Mr. Fiske reported as follows to the Board: "I have but little to say to gladden the hearts of the Church. I learn from daily experience that God's ways are not as our ways, for my way led to the full enjoyment of health, while his way led through sickness and sorrow. I have also learned that his is the best way. I pray that I may ever hereafter be content to follow whithersoever my Master shall lead me.

"On the 12th February we organized a parish under the name of St. Paul's Church, Richmond, and our friends tell us that we have much reason for going on our way rejoicing. So long as our congregation increases both in number and interest—so long as the few manifest a disposition to contribute somewhat to the support of their missionary, and patiently submit to many inconveniences and trials for the sake of the Church, I feel abundant encouragement to persevere."

At this time, and for some years after, the little congregation met in a public hall,

which was *swept out and kept clean by the missionary, who was also obliged to save the wood and ring the bell.* This year fifty dollars were contributed by the congregation for the support of him who brake to them the bread of life; but the effort was spasmodic, as years elapsed before they again added to the scanty stipend of \$250 allowed Mr. Fiske by the Board, and on which he was obliged to support himself and family, and keep a horse to enable him to do missionary duty in the neighborhood.

In April, 1839, he writes: "I could wish that the good Lord had blessed my feeble labors with more visible fruits, that I might make my reports as interesting as those of my brethren. But, alas! I often return home very desponding, fearing that I am not called to do my blessed Master's most holy work. Though desirous to labor, I fear my motive, and tremble for the consequences. Yet I will say with Peter: 'Lord, to whom shall we go? Thou hast the words of eternal life.'

"I have preached generally twice on each Sunday, occasionally visiting a very flourishing village—Cambridge—sixteen miles west on the national road. I have hope of a church there.

"Our congregation has been smaller this winter than usual, owing partly to sickness and the very cold room in which we worshiped. It is again filling up. The Quakers compose one half of this population. We must gain slowly—more so than in almost any other village in the West. The Committee need not despair of my being made the instrument of usefulness. When the blessed Lord has humbled me and proved me, and so fortified me with faith that I can bear prosperity, I fully trust that he will condescend to give me encouragement openly, as he now does secretly. We expect to build a church this summer. We have an interesting Bible-class, Sunday-school, and Female Missionary Society."

Alas! the expectation of a church edifice, which this report contains, were not to be speedily realized. A noble sum was indeed subscribed by the inhabitants of Richmond for a church, the foundations of a large edifice laid, and contracts for materials entered on; but owing to disastrous times, not over one third of the sum subscribed was available, and it seemed probable that all would be lost, as the bricks, etc., were about to be sold at a great sacrifice to meet pending en-

gagements. In this extremity, but one resource was left, an appeal to Churchmen at the East; and with many prayers and much faith, the missionary started for New-York and Philadelphia in August, 1840. That journey was very successful; so that under date of December, 1840, we find the following among the missionary reports of the Board:

"I was enabled through the goodness of God's mercy to reach my home on the 6th November, after an absence of four months. During that absence I was blessed with good health and a prosperous journey, being engaged chiefly in soliciting aid toward the erection of our church-edifice. Our application was very kindly received by almost every one, and not a few gave according to their ability. I think that we shall be able to inclose the church in the spring, and finish a room in the basement for present use. The Lord reward with the abundance of his grace his charitable children whose hearts were so deeply interested in the welfare of this feeble Church. We are few and weak, but we have reason to hope for final success at this station. Every day brings with it some indication of God's favor toward us. I think that the rising generation will be instructed, and be willing to make their Sunday offerings to Christ. They have already commenced obedience to the Apostle in a small way. Families, 12; communicants, 14; Sunday-school teachers, 13; scholars, 108."

Pecuniary difficulties, however, were not at an end. The church, with only the basement completed, cost more than the estimated expense of the whole edifice. This is touchingly alluded to in the following report, dated Richmond, September, 22, 1841.

"I am still struggling beneath the weight of cares arising from church-building. Contrary to my expectation, the responsibilities of the work have devolved on me. Owing to distressing embarrassments which have reduced our people to poverty since the church was undertaken, I find myself in many difficulties. The labor of getting new subscriptions in the place of old ones; the labor of gathering together materials to supply deficiencies; the labor of overseeing each separate portion, have so engrossed my anxieties and time, that I have been very remiss in feeding the flock.

"I know that many would reprove me for such a course. But I look upon it as

providential. Necessity is laid upon me, for it was not a work of my own seeking. On the contrary, I recommended the parish to begin small. Besides, my situation is peculiar. Stationed among a sect whose dislike of the hireling ministry (as they call us) is proverbial, who would much rather pull down than build up, popular prejudice is set against me. Much time is required to turn it. Our comfortable friends of the East perhaps say, "Let your people build their own church;" but who are our people? Why not tell the *foreign* missionary, "Let the heathen whom you expect to make Christians build your church?"

The Church had now a comfortable basement-room in which to worship. Owing to Mr. Fiske's individual exertions in visiting every family who were not regular attendants on some other ministry, calling on *all* in the hour of affliction, the Church commenced to increase. Several Quakers were baptized, and more were looking toward that sacrament; and the Sunday-school numbered over two hundred scholars. But discouragements were at hand. The increasing prosperity of the Church excited envy. The Methodists and Presbyterians urged all those over whom they had influence to withdraw their children from the Sunday-school of St. Paul's Church. A series of bitterly vituperative and envenomed letters, full of slanders on the Church, appeared in the little weekly paper, subsequently discovered to be from the pen of a Hicksite Quaker. In fact, the Church was "every where spoken against." Under these circumstances, in the spring of 1844, Mr. Fiske wrote as follows to the missionary Bishop: ". . . Alas! I seem to have labored almost in vain. Since our last season of confirmation, counter influences have been forced into violent motion, so that we are every where spoken against as an heretical body. While I have labored more diligently and more singly than ever, our congregation and our Sunday-school is narrowed down to a small number. I know of no more than one who is looking forward to confirmation next June. . . . Had we a more efficient pastor, I think that the Great Shepherd would soon collect a large flock. I am willing to resign it to any one whom you shall desire to send here."

In allusion to this report, Bishop Kemper says: "I can only add, that I have the utmost confidence in the devotion and

final success of Mr. Fiske. He has for years, in hope and patience, endured hardships as a good soldier of the Cross. Encouraged by fair promises, he aimed at great things. But in consequence of the great change in pecuniary affairs throughout the diocese, (by which the hearts of many of the Indiana missionaries have been cast down, and their hopes all but blasted,) and the removal of some members, he has been compelled to struggle with great and unexpected difficulties. No standard-bearer is more deserving of our love, encouragement, and support."

The severance of Mr. Fiske's connection with the Board took place under the following circumstances:

At the Convention of the Diocese held at Terre Haute, the Rt. Rev. and beloved Bishop Kemper asked the Clergy, nearly all of whom were more or less supported by the Board, whether, considering the pressing need there was for funds to enable him to place missionaries in other and new stations where they were needed, but could not be supported for lack of means—whether, considering these circumstances, some of them might not feel themselves called on to relinquish the whole or part of their missionary stipend, and rely on their congregations to make up the deficiency? Mr. Fiske at once arose, responded to the appeal, and resigned the whole of his, believing that the Master he served would not suffer him to lack any manner of thing that was good, and trusting that his necessities might be a means of exercising the liberality of his people in a way which should bring forth fruit that might abound to their account. On the following Sunday he announced to his people what he had done, and that henceforth he would be dependent wholly, so far as he could see, on their liberality and their sense of justice for his and his family's support; that he had long learned to exercise the strictest economy, and all he would ask from them would be the same amount he had received from the Board—two hundred and fifty dollars a year. Although his people were unable to contribute even this sum, during that or for many subsequent years, yet He who fed Elijah with "bread and flesh in the morning, and bread and flesh in the evening," when "the famine was sore in the land," suffered not his faithful servant to know want, or one moment's anxiety about the morrow. Help came from unlooked-for and unknown quarters. God put it into

the heart of strangers, many of them residing at a distance, to contribute to the support of his servant. Truly, "his barrel of meal wasted not, neither did the cruse of oil fail;" affording another illustration of the literal fulfillment of the promise: "Thou, Lord, hast never failed them that seek thee."

Mr. Fiske felt he had done what was right in relinquishing the missionary stipend; in fact, it was a subject of regret to him that he had not done so sooner. Faith had grown from dependence and trust, the food on which it loves to feed; and He, whom he trusted, rewarded him a hundred-fold. It was about this time that this faithful servant of the Lord felt how much more efficient he might be, more especially in missionary labors, could he address a congregation without notes, and resolved with God's assistance, though now advanced in years, (he was about fifty,) to attempt what he felt he ought to have attempted long before, to preach extemporaneously; and for the encouragement of those who desire, but think they lack this ability, his experience may be encouraging. Having carefully prepared his subject, and fixed the divisions of the sermon in his mind, he went into the vacant church, and spent half an hour daily in the pulpit, addressing a supposed audience, confining himself for a week to one subject; so when the Sunday came, he was not only familiar with the subject, but in part with the language, without intentionally memorizing a word. At first his efforts at extemporaneous preaching were far from equaling his written sermons; yet after two or three years of such constant practice, he preached more acceptably without than with a manuscript. We well remember his counsel on this subject to a youth entering the ministry in the West: "My young brother, said he, "it will be a matter to me of deep regret and sorrow until my dying day, that I did not commence the practice of extemporaneous preaching when I was ordained, for I feel it would have been such an additional instrument of usefulness to others." He went on to say: "You can not be very successful in the West without it. My experience and observation both assure me, no man can really succeed among the masses of the people without it, and the benefit to your own soul will be incalculable. You enter the pulpit with your manuscript; the temptation is strong to feel confidence in

self, and independence of God. You will be like the rich man, with whom the having and the trusting in riches are nearly synonymous terms. Whereas, if you enter it, having of course carefully studied your subject, but without a manuscript, your dependence must be on God. That dependence will cultivate faith and trust, and God, you will find, will honor and acknowledge those who have faith and trust in him."

In the spring of 1855, a prolonged return of his old disease, and consequent inability for study, forced the painful conviction on his mind that his days of active parish usefulness were drawing to a close; and after a great conflict of feeling, a tearing, a breaking, a severing of his very heart-strings, he came to the determination to resign the charge of that congregation which for eighteen years he had been gathering together from the midst of an ungodly world. They were, with but few exceptions, his own children in the faith, his sons and his daughters in Christ Jesus.

This determination he kept secret from all, till Easter-Day morning, when, after preaching a sermon of uncommon power and unction from the words, "But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it," (Psalm 17: 16, Prayer-Book translation,) he announced at its conclusion, in a few brief words, (he dared not trust himself to use many,) that this was the last time he would address them as their rector. The congregation, although they had contemplated the possibility of such a step, but not its nearness, were taken by surprise; and there were few or no dry eyes that morning, as the little flock received from his hands for the last time as their rector, the memorials of their Saviour's broken body and poured-out blood.

Mr. Fiske now having resigned the rectorship, yielding to the judgment of his physician, gave up study and betook himself to manual labor, his own hands contributing to his necessities. But his active mind and burning zeal would not thus rest satisfied; he desired not to live, as he often said, if he could not labor for Christ; and so in the evenings, after having accomplished the manual work he allotted to himself for the day, he might be found among the homes of the humbler classes, or beside the sick-bed, telling of a land where "the Lord God will wipe

away tears from off all faces," and of which "the inhabitant shall not say, I am sick."

In the south section of the town, Mr. Fiske now commenced to gather the children, chiefly those of German parents, into a Sunday-school, a room for which purpose he had fitted up at his own expense; and so great was his energy that it soon numbered over seventy scholars, and in 1858, three years after his resignation of St. Paul's, he commenced and continued for over a year to preach in this room to a small but increasing congregation, and no doubt would have succeeded in founding a second church in Richmond, had not the Master summoned him to "come up higher." The brain-tail necessitated by his present labors was too much. In the fall of 1859, his bodily health again completely failed, partly perhaps in consequence also of excessive anxiety some time previously, in attending the death-bed of a dearly beloved wife, who for twenty-five years had been a sharer in his trials and toils, a partaker in his labors, and a great aid to his usefulness.

Mr. Fiske sank so rapidly that his end seemed near; but said he: "I feel unprepared to die. God hath a great work yet to perform in my soul; more cleansing, more purifying. I do tremble very much lest I should become a castaway. Pray for me, pray for me. Oh! it is a very awful thing to die. Yet, I feel a trust that the blessed Saviour will not forsake me. Day by day my views of him become clearer; he reveals himself to me as he never revealed himself before, and grants many hours of sweet communion." He rallied somewhat at the beginning of winter, and was able again to be about, and would visit houses where he thought he could profit the inmates. The result of these interviews, which from the mental exertion they caused, generally brought on a severe spasm, eternity alone will unfold. The appearances of improved health were, however, deceptive; as on Christmas Day, Mr. Fiske suffered a relapse, from which he never recovered. The clouds which may at times have interrupted his spiritual vision, were now dispelled. His sufferings were frequently most intense, yet no murmur escaped his lips. He was indeed "patient in tribulation," and after such seasons of suffering, constantly said how thankful he was for them. His expressions were such as these: "Complete in Christ," "I have blotted out thy sins

as a cloud, and thy transgressions as a thick cloud." "Christ Jesus came into the world to save sinners, of whom I am chief. Oh! how sweet the anticipation of the repose of the grave; how sweet to be 'carried by angels into Abraham's bosom.' How glorious that morning when we shall awake up in the likeness of Christ." The 14th and three following chapters of St. John's Gospel, the 3d of Lamentations, the 119th and the Penitential Psalms he had read to him almost daily. Indeed the word of God, so long as he was able to hold it, was seldom out of his hand; and for the last twelve years of his life he had confined himself to its study to the exclusion of all other reading. Truly might it be said of him: "Thou, through Thy commandments, hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation."

Being asked by his successor in the parish if he had any message to send to his old congregation, he replied: "No, but to you I have. Be faithful in preaching Christ, none but Christ, nothing but Christ. Oh! how thankful I am for the drawings and the leadings of that blessed Spirit which led me from error and sectarianism and doubt and uncertainty, into the Episcopal Church, where 'I found him whom my soul loveth.' You can not," he went on to say, "be faithful in preaching Christ the bridegroom, if you do not preach the Church his bride. If I were raised up to preach again, *I would be more faithful on that subject than I have been.* I fear I have allowed 'the fear of man' to operate with me in not sufficiently presenting the claims and privileges of the

Church. Do not err in this respect, or it will be a cause of sorrow to you in a dying hour." Almost his last words were: "Languishing into life. Heaven for the past few days seems almost open to me, I have such constant revelations of its glories, such nearness to Jesus." And then with deep emphasis: "Jesus: Jesus, the way, the truth and the life."

It may be interesting to the reader of this narrative, and not without its effect on those of the clergy, who frequently change their parishes because they do not feel themselves appreciated, or think their field too narrow and circumscribed, to learn that the apparently fruitless labors of this man of God are now yielding a rich increase.

Richmond is now a flourishing parish of over eighty communicants; and its rector reports to his Bishop in convention that he wholly and entirely attributes its prosperity to the self-denials, the labors, the prayers of Mr. Fiske, who sowed the seed of which he is reaping the harvest, and endured those labors which are now producing their fruit.

At Connersville, twenty-five miles south of Richmond, where Mr. Fiske preached occasionally as strength would permit, and where he organized a congregation, they have now a good church building, with a fair prospect of increase. The same may be said of Hillsboro, nine miles north of Richmond. And at two other villages, Cambridge and Hagarstown, in both of which Mr. Fiske preached once a month for some years during the summer season; and where he organized congregations, we might have now flourishing churches, could self-denying men be found to carry on the work he inaugurated.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from April 15th to May 15th, 1861.

Maine.		Connecticut.	
Bath—Grace.....	\$26 19	Bridgeport—St. John's, "M." †.....	5 00
Hallowell—St. Matthew's, \$4; S. S. for Orphans' Home, Iowa City, \$5; for Ch. at Galesburg, Ill., \$5.....	14 00 \$40 19	Hartford—Christ	24 55
New-Hampshire.		Hebron—St. Peter's, Mrs. H.....	1 00
Claremont—Trinity.....	5 00	Huntington—St. Paul's.....	7 00
Nashua—Trinity, "P.".....	5 00 10 00	New-Canaan—St. Mark's.....	3 00
Ferrisburgh.		Naugatuck—St. Michael's.....	10 00
Claremont—Trinity.....	5 00	Newton—Trinity.....	21 24
Nashua—Trinity, "P.".....	5 00 10 00	North Guilford—St. John's, for Nash- otah.....	7 00
Ferrisburgh.		Norwalk—St. Paul's.....	31 10
Arlington—St. James's.....	15 58	Salisbury—St. John's, \$8 56; Anony- mous, \$6.....	14 56
Massachusetts.		Southport—Trinity.....	11 00
Springfield—Christ, \$54; S. S., †, \$19.....	73 00	Westport—Christ.....	15 00
Rhode Island.		Weston—Emmanuel.....	2 00 152 45
Providence—Redeemer, (Easter), \$25; S. S., \$6.....	31 00	New-York.	
		Brooklyn—St. Peter's.....	48 10

<i>East-Chester</i> —St. Paul's.....	19 50
<i>Malone</i> —St. Mark's.....	5 00
<i>Monticello</i> —St. John's.....	4 00
<i>Pokeepsie</i> —"R." for Fernandina, Fla.	3 00
<i>Sandy Hill</i> —Zion.....	5 00
<i>Sing-Sing</i> —St. Paul's S. S.....	11 48
<i>Walden</i> —St. Andrew's.....	4 00
<i>Wallon</i> —Christ.....	4 00
"A Communicant,".....	4 00 108 03

Western New-York.

<i>Angelica</i> —St. Paul's.....	6 43
<i>Bainbridge</i> —St. Peter's.....	5 63
<i>Batavia</i> —St. James's.....	12 40
<i>Buffalo</i> —Grace.....	1 51
<i>Constableville</i> —St. Paul's.....	7 05
<i>Danville</i> —St. Peter's.....	5 00
<i>Geneva</i> —Trinity, A. J., \$5; Ladies Sewing Soc., \$25.....	30 00
<i>Guilford</i> —Christ.....	5 00
<i>Lockport</i> —Grace.....	10 00
<i>Manlius</i> —Christ.....	8 00
<i>Mayville</i> —St. Paul's.....	1 02
<i>Mt. Upton</i> —Grace.....	3 00
<i>New-Hartford</i> —St. Stephen's.....	4 50
<i>Niagara Falls</i> —St. Peter's.....	7 40
<i>Paris Hill</i> —St. Paul's.....	2 50
<i>Rochester</i> —St. Luke's Gen'l, \$14; for Epis. Miss. Asso., \$36.....	100 00
"Trinity.....	30 00
<i>Utica</i> —Grace.....	4 35
<i>Westfield</i> —St. Peter's.....	2 00 245 84

New-Jersey.

<i>Camden</i> —St. Paul's.....	2 00
<i>Jersey City</i> —St. Matthew's.....	1 00
<i>Orange</i> —St. Mark's.....	95 72
<i>Princeton</i> —Trinity.....	55 00 153 72

Pennsylvania.

<i>Dundaff</i> —St. James's.....	5 00
<i>Lancaster</i> —St. James's.....	72 44
<i>Newtown</i> —St. Luke's.....	2 04
<i>Philadelphia</i> —St. Stephen's, Legacy of Mrs. E. H. Burd, \$3000, less State tax, \$150.....	2850 00
<i>Upper Merion</i> —Swedes' Ch.....	5 00
<i>Yardleyville</i> —St. Andrew's.....	1 14 2935 62

Delaware.

<i>New-Castle</i> —Emmanuel.....	32 24
----------------------------------	-------

Maryland.

<i>Talbot Co.</i> —St. Peter's Par. Christ Ch.	45 00
<i>Baltimore Co.</i> —Huntington—St. John's	3 00
<i>D. C., Georgetown</i> —St. Alban's.....	5 00 53 00

Virginia.

<i>Gloucester Co.</i> —Abingdon Par. Dr. C. for Texas, \$5; Misses P. for Tex- as, \$1.....	6 00
---	------

North-Carolina.

<i>Pittsboro'</i> —St. Bartholomew's.....	17 95
---	-------

Georgia.

<i>Savannah</i> —St. Paul's.....	50 00
----------------------------------	-------

Alabama.

<i>Mobile</i> —Christ, for Miss. of Bp. Gregg and Lay.....	277 43
---	--------

Louisiana.

<i>Baton Rouge</i> —C. E. L. §.....	5 00
-------------------------------------	------

Ohio.

<i>Cleveland</i> —Grace.....	18 16
<i>Oberlin</i> —Christ.....	3 00 21 16

Illinois.

<i>Dixon</i> —St. Luke's.....	5 00
-------------------------------	------

Kentucky.

<i>Versailles</i> —St. John's.....	28 00
------------------------------------	-------

Michigan.

<i>Cliff Mine</i> —Grace.....	7 50
<i>Niles</i> —Trinity S. S.....	9 00
<i>Monroe</i> —Trinity.....	3 00
<i>Tecumseh</i> —St. Peter's.....	2 00 21 50

Wisconsin.

<i>Delafield</i> —St. John Chrysostom.....	3 00
<i>Nashotah</i> —St. Sylvanus.....	32 00 35 00

Iowa.

<i>Iowa City</i> —Orphans' Home, §.....	1 00
---	------

Minnesota.

<i>Minneapolis</i> —Gethsemane.....	45 00
<i>North-Minneapolis</i> —St. Mark's.....	5 00
<i>Shakopee</i> —St. Peter's.....	3 00 53 00

Miscellaneous.

T. R. J.....	10 00
Int. on Legacy.....	90 00 100 00

Total.....	\$4,471 76
Amount previously acknowledged.....	23,495 25

Total from Oct. 1st.....	\$32,966 77
--------------------------	-------------

Corrections.

In the March No., \$37 11 acknowledged as received from Trinity Church, *Utica, W. N. Y.*, should have been credited to Trinity Church, *Buffalo, W. N. Y.* In the June No. of 1860, a contribution of \$23, received from St. Sylvanus' Church, *Nashotah, Wis.*, was erroneously placed under the head of *Minnesota*, and the same error was continued in the annual table of receipts, in the double number for November and December, 1860.

Episcopal Missionary Association for the West.

THE following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following-named churches and individuals, from the 2d of April to the 1st of May, 1861, viz.

<i>New-York</i> —S. Yonkers, Trinity Ch....	\$18 00	From which, however, is to be deducted	
<i>Virginia</i> —Richmond, St. James's Ch., for general purposes.....	\$25 00	amount received by the Treasurer of the Domestic Committee, April 29, 1861,	300 00
"Richmond, from Margaret La- throp, (a little girl,) for Rev. O. C. Townsend's school, Iowa City, Iowa. Sent him direct, as re- quested.....	4 25 29 25	Balance.....	516 57
<i>New-Jersey</i> —Mount Holly, Trinity Ch.	75 86	Less the special contribution of Margaret Lathrop, sent to her.....	4 25
Total receipts in April.....	123 11	And leaving to be received by said Treasurer, when appropriated by the said Associa- tion.....	\$512 32
To which add balance on hand April 2d.....	693 46		
Aggregate amount.....	816 57		

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1861.

STATEMENT OF THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS.

THE present disastrous state of affairs compels the Foreign Committee to make the following Statement, and to ask for it the earnest and prayerful attention of the Church. They are filled with anxiety and apprehension by the fact that they are left almost entirely without means for their work; and are accordingly forced to the conclusion that, unless the Church should awake to a new sense of duty, its missionary operations must suffer the most serious embarrassment and disaster.

It is the estimate of the Treasurer, (see Statement on page 179,) that \$25,000 will be needed before the first of October, in order that the Committee may end its financial year without debt.

The Committee can not but claim that their financial affairs have been conducted with forethought and discretion, and that they are in no way responsible for any embarrassment that may occur. Their operations are carried on at great distances, and can not be adapted at once to diminished resources at home. In anticipation, however, of our present difficulties, the Committee, some time since, directed all their operations to be reduced to the lowest possible scale, and every thing at the stations is now placed upon the most economical footing.

No further reduction can be made without sad injury to the work, and grievous sacrifice of advantages already gained.

The Committee can not believe that they will be driven to this. They know that the amount necessary for their entire relief might be raised

without the slightest inconvenience to any; and at this time, when we are called even to painful self-denial and sacrifice, they can not but trust that a work so full of love to man, and so dear to the heart of Christ, will be sustained. But if this is to be done, and our operations are to be continued, even on the present reduced scale, a prompt and effective effort is imperatively required.

That this effort may, by God's blessing, be successful, the Committee would suggest:

1st. That this Statement should be read in all our churches.

2d. That all by whom this Statement is heard should contribute something; and that those who contributed last year, and are at all able to do so, should at least equal the contribution then made.

3d. And, inasmuch as even with this effort the receipts will probably be greatly diminished, that those whom God has prospered should contribute more liberally than before, and thus supply the necessary deficiencies of those whom he has visited with financial adversity.

4th. And, finally, that this great cause and this special effort should be constantly remembered in the earnest and faithful prayers of the followers of Christ.

The Committee humbly trust that this effort will not be suffered to fail through any indifference, selfishness, or neglect; for they know that this work is but an endeavor to obey the command of Him who said: "Go ye into all the world, and preach the Gospel to every creature;" and are confident in His precious assurance: "Lo! I am with you alway, even unto the end of the world."

OFFICE OF THE FOREIGN COMMITTEE, }
19 BIBLE HOUSE, *New-York, May 21st, 1861.* }

HORATIO POTTER,
S. H. TURNER,
WM. BACON STEVENS,
JOHN COTTON SMITH,
A. H. VINTON,
S. D. DENISON,
STEWART BROWN,
LEWIS CURTIS,
JAMES F. DEPEYSTER,
FREDERICK S. WINSTON,
JAMES S. ASPINWALL.

TREASURER'S STATEMENT.

Wanted to 1st October, for China,	\$9,000
" " " Africa,	12,000
" " " Greece,	1,200
" " " Japan,	2,400
" " " Central Expenses,	1,500
	<hr/>
	\$26,100

\$25,000 will, probably, carry us to 1st October, without requiring further reduction of missionary force, and without dismissing *Boarding Schools*.

Amount expended since 1st October, 1860,	\$40,000
Add as above,	25,000
	<hr/>
	\$65,000

Will make an expenditure of \$65,000 or \$66,000 for the current year.

Expenditure for the year ending 1st October, 1860,	\$86,800
--	----------

CHINA.

MENTION was made in the last number of the purpose of the Rev. Mr. Scherechewsky to accompany, as interpreter, certain English officers in an exploration of the western provinces of China. Letters from Bishop Boone, dated in February, advise us of the departure of the expedition.

Mr. Scherechewsky has had remarkable facility in acquiring a knowledge of the Chinese language. This is evidenced by the fact that in little more than a year after reaching Shanghai he was chosen for the post above-mentioned. The following letter was written some time before his connection with the expedition.

LETTER FROM REV. MR. SCHERECHESKY.

SHANGHAI, *January 5th*, 1861.

REVEREND AND DEAR SIR: Not expatiating on the present occasion on any extraneous matter, and chiefly confining myself to a few statements that have a bearing upon my own "daily proceedings" as a missionary, I shall rather be short in my communication. These "daily proceedings" are very much the same as they were when I reported last. They as yet

consist chiefly in the study of the Chinese language, and hence quite monotonous, and I should think not the most pleasant and gratifying in which one might be engaged. The doings of a missionary stationed in one place are generally more or less destitute of variety; but especially must this be the case with such as are as yet engaged in the preliminary process of preparing themselves in the language. One day's proceedings are just the same as those of another, and therefore, as may naturally be supposed, reports made during this preparatory period by one confining himself to writing a *report*, strictly speaking, must necessarily be meager. In fact, having made his first one, he has scarcely any thing to report of at all until he has entered upon *actual* missionary work. I express this of course with reference only to myself. The case may be quite different with others. And allow me to say, that so far as my own experience goes, I suppose that the preparation in the language is perhaps the most disagreeable part of a missionary's work, and chiefly because it is attended with a certain kind of feeling that one is not engaged in the very work which he has come out to labor in. Such a feeling, unreasonable as it may be, will every now and then trouble one very much. And yet taking into consideration the very great difficulty of the Chinese language, and being also fully persuaded that at least

a *respectable* knowledge of the same is a most necessary requisite, one can hardly suppose that he could effectually enter upon his missionary work, strictly speaking, before the lapse of some two or three years. One that has not experienced it, can hardly realize how painful this reflection sometimes is, particularly when one's turn comes to write a report; at least this is the case with myself while writing this. I have already spent a whole year in the missionary field, and am not as yet able to report any thing of *actual* missionary work which I could regard as really worth reporting, unless I should introduce some subjects which would neither have any thing to do with my daily proceedings as a *missionary*, nor would I be the qualified person to discuss them. I must confess this consideration makes me feel rather uncomfortable. However, I hope that I have endeavored to do, under the circumstances, what I regard to be my duty. The preparatory work is indispensable, and thus far I have striven to do this work the best I could. Besides this, I may also report that I have under my superintendence a day school which has been opened about two months ago in the Chinese town, and in which instruction in native classics and in Christian books is daily imparted to some dozen boys. And I may also mention that at the request of the Bishop, I am now attempting to render the Psalms into the Shanghai colloquial. Yours truly.

Letter from Rev. E. H. Thompson.

SHANGHAI, *January 4th*, 1860.

REVEREND AND DEAR SIR: Although the national events of the past few months have been truly great, and we hope will prove the great turning-point to light and truth in Chinese history, yet with us missionaries at Shanghai all has gone on in the regular routine, with scarce a rumor of rebel movements even, to ruffle the placidity of events. In our work as missionaries also there has been little of special note.

With regard to my own work, I have charge of the day school which Mr. Syle formerly superintended. It has also fallen to my lot since Mr. Syle left us, to have the instruction of some of the ignorant and poor members of the city church. There is also a small class of Chinese teachers whom I endeavor to give a little instruction, having formed them into a sort of Bible-class. These duties, with the daily

study of the language, I find fully occupy my time at present.

With kind regards, I remain, yours truly.

Report of Rev. H. M. Parker.

SHANGHAI, *January 1st*, 1861.

MY DEAR BROTHER: Since my last report, I set out on an excursion into the interior, hoping to see something more of the country than I had yet seen. I left Shanghai on the 15th of November, and on the first day I accomplished only some 15 miles. I landed first at the Loon Hwo pagoda and village, and taking some Bibles and other books for distribution, I went up to take a look at the religious buildings, of which there are a great number. Having seen them several times before, my object was only to see the effect of the rebel visit. I found some of the temples burnt down, others only torn down in part, and defaced. In the interior I saw what struck me most. The images and idols were some thrown down and broken to pieces, some decapitated, and with the hands and feet cut off; others were only disfigured, having the noses cut off, the eyes bored out, or mouths cut from ear to ear. Others again were turned upside down, or placed in the most ridiculous positions. In every conceivable way it was evidently their desire to show their own contempt for these objects of worship, and to excite that of their countrymen. I was surprised to see with what persistency they had followed up this object. In my trip I visited great numbers of temples, large and small, and in all, and frequently with the evident expenditure of some labor and trouble, I saw, without exception, the same work carried out. Their hands spare not the idols. And will any one say, that such a work persistently carried out, will produce no effect upon the religious faith of a people? I must mention a fact related by one of the missionaries lately returned from the interior, not that I believe it descriptive of a state of things already existing, but rather illustrative of what I believe must be the effects of this revolutionary movement, if it be not crushed by foreign interference. These missionaries stopped at a small village and inquired what gods they worshiped. They replied that the rebels had destroyed their gods, and forbidden them to worship them, and now they had no gods, and would be glad to be taught the worship of some other. What must be the consequence of such a state of things? The rebels them-

selves have no well-developed system of religion to offer. Some seem to apprehend that the Heavenly King, as he is called, will prove a second Mohammed. I do not and can not believe, from all that I have heard of him, that he has any of the great constructive genius of Mohammed, and if he had, I do not believe that he could resist the overwhelming pressure of civilization and the times, all lending their aid to the power of that word of truth which the rebels at least profess to hold up as a standard of truth. But I must return to my narrative.

The next day I walked on to Tsih Pau, a village of some 30,000 inhabitants, and was invited to spend the day with a Chinese gentleman with whom I had some little previous acquaintance. I consented, although with some fear and trembling at the thought of a Chinese dinner. I will not trouble you with an account of Chinese cooking; suffice it to say that I was awfully sick after dinner, and suffered great mortification of the flesh in taking it down.

In the afternoon I went on to Sz Kiung, a village of some 40,000, distant some 8 or 10 miles. When near this village, I was waked and found my boatmen flying with the ignoble crowd, at the cry: "The long-haired men are coming." I conjectured it was only a panic, and walked on to the village, where all were flying, although none could tell me where the enemy was.

To cut a long story short, on the next morning I saw the rebel camps and flags scattered over the different hills some ten miles off. I could persuade my boatmen to go no further, and walked on towards the hills, expecting to meet some of the bands scattered over the country plundering and burning, and to get permission to go through their lines. I made several attempts, but not having a guide to lead me to the bridges, and failing to reach them, or finally to attract their attention, I gave it up. I returned to Tsih Pau and there had an opportunity of seeing a small Chinese force preparing for battle, which, from its novelty and many strange features, was deeply interesting. From the tops of the hills around Tsih Pau I had an opportunity of seeing the dense population of China turned out of their houses and flying like flocks far and near, for miles, over the country; and towards evening the dense volumes of smoke uniting and settling down, and the red glare of the setting sun, all united, presented a picture not soon to be forgotten.

With sincere esteem and affection, your brother in Christ.

Letter from Rev. D. D. Smith.

SHANGHAI, *Feb. 19th*, 1861.

REV. AND DEAR BROTHER: I am often at a loss what to write you, for I have nothing new to relate of my own doings, one day's work being so much like another. The language is still my chief difficulty and duty, and it yields very slowly to labor and patience.

Just at this season, being the Chinese New-Year, my thoughts go back to the time, one year ago, when I had but recently arrived. How very strange and peculiar every thing seemed, and what mingled feelings of pleasure and sadness filled me! gladness that I had come to strive for the souls of these poor heathen, and sadness that I could do so very little physically or spiritually for them.

It was a long time before I could rid myself of the feeling that I was not amongst realities. The whole impression, being among a vast people moving constantly about me, pursuing their daily labors, without comprehending a single word spoken by them, was like that of seeing a play acted, in which dumb characters performed their parts mechanically. A year's experience has worn away this feeling. The people are no longer strange, and instead of that want of sympathy which proceeds from an inability to understand their feelings or communicate with them, I find a deeper and more abiding interest growing in me for them. Poor creatures, without any knowledge of God, poor and cold, how much there is to call out the quickest feelings of the heart! Still there are many temptations, and such as I suppose are peculiar to all missionary life. Familiarity with the sight of suffering and with heathenism and its adjuncts, deceit, filth, and stupidity, tend to deaden and push aside those quick feelings. The very fact of living among heathen, also, I think, operates powerfully against good. Living in a land where Satan's seat is, and where he reigns almost supremely, it is not strange that his temptations should be directed against us. Oh! how much we do need and ask for the helping prayers of our friends at home. Still the every-day contact with them increases the habit of doing good among them. The disagreeable features are forgotten in the duty.

During this winter, which has been a

very cold and extremely wet season, there has been much suffering.

The refugees which were driven from their homes last summer, have lingered around this city, trying to gather what they could to support themselves. About a hundred have been within a quarter of a mile of our houses. They built themselves straw sheds with whatever they could obtain, and in these slight covers they have lived all winter, the men going out to seek work, while the women worked or begged as the best opportunity occurred. Much help was given these people, work and clothing to the women, and rice to all. Gradually they will be absorbed into the population, and get something like regular employment. Many of them are stout beggars, and prefer that mode of life to any other. When the attempt is made, as it sometimes is, to give them regular labor, and pay them for it, they will refuse, choosing the happy lot of a mendicant. I have tried to influence one or two, but with the same result. The old habit was strong as well as pleasant, and a change would be disagreeable. A poor, abject, blind boy, whom I asked to go to the Blind Institution to work, manifested great apparent willingness to do so, promised, received a little cash in advance, and then stuck to begging.

I had an amusing illustration some weeks ago of the *great unwillingness to change* which pervades the Chinese character. When once they have learnt to do a thing, that method is ever after the best method. Shortly after I had taken charge of the Blind Institution, I was desirous that the people there should learn something else besides making twine, mats, etc., and insisted that they should make baskets. They seemed rather unwilling, but I was firm. At last, just before the former director had left, they came one day in a body to bid him "good-by." After their good wishes they lingered, "having *one thing* more to speak about," which was, that I had insisted cruelly upon basket-making, a thing which they *could not* do, and they desired that I be exhorted to cease insisting. They were told that I ruled now, and must be obeyed. This was too much, and in despair they said: "Well, the best thing we can do is, to make one long rope, and hang ourselves together."

Just before the Chinese holidays began, I attended the examination of the girls' school, of which I am sure you will hear through other letters. To say I was

pleased, would be hardly up to the mark. It was very gratifying to see and hear all that was done. The pupils bore quite as rigid questioning as any young ladies at home might desire, and answered equally as well. There was scarcely any hesitation in their replies; only one or two were slow in responding. The reading in English was such as to call forth peculiar commendation. It was clear and distinct, without any of the incoherency which I have usually heard among Chinese scholars. In every study they were thoroughly acquainted, showing clearly how careful had been the instruction. They sang several hymns, some in Chinese and others in English; both were very good. I came away with the conviction that Chinese girls could be taught to do any thing, and to do it well. I have heard that some persons believed them incapable of learning our system of musical notation. The girls in this school are a living disproof of such an opinion. I am sure they have a very good idea of music, have good voices, and sing very sweetly.

Since the publication of the English treaty, an expedition under the command of the admiral has been devised, and sent up the Yang-tse-Kiang. The purpose of this expedition is to go up that great river, and open two or three ports for trade, the most remote being Hang-Kow, some 500 or 600 miles from the sea. This place was once said to be a very large city, containing several millions of inhabitants. Great interest is felt in this enterprise, and many persons are desirous of settling there and in the other ports. Two or three missionaries have gone with the expedition, looking for locations for their future working ground. I suppose we may say now that the country is opened, for I can not see how it is possible to go backwards. We are all deeply interested in this, for we desire that the Gospel should go as far and as quickly into the empire as commerce. Mr. Parker and I are also planning a voyage up the Yang-tse Kiang next week, and our intention is to discover some place farther in the interior, where we may settle, and see what can be done, beginning a new station. The work of missions has hitherto been confined to the borders of China. Now we hope to go inward, and penetrate the heart of this great nation.

When I write again I hope to be able to tell you something of the result of our voyage and its discoveries.

Sincerely yours.

Extract of a Private Letter from Mrs. Keith.

SHANGHAI, Feb. 14th, 1861.

THE accession to our number in December, 1859, as you know, added to my domestic cares and labors, so that I had not the uninterrupted time nor the untaxed strength to give to the work I love best, and I only attempted the care of one day-school and some effort at translating. The unsettled state of the country has, I believe, affected all the day-schools, and I know of some that are disbanded, because no scholars will come. I have not as yet been able to raise mine to its former quality or number, but I can not give up without a year more of effort. You know so well what they are in general character, that I need not describe them.

During the first half of last year, I finished the translation of the *Child's Book on the Soul*, by Gallaudet, and it is through the press, except a few pages. I hope it may help in the work of education, and stimulate the Chinese pupils to thought and to some feelings of adoration to the Father of spirits. Just before Christmas, I began a new school at Tse Oong Pang, the same hamlet where the old lady teacher Koo-niang-niang worked her last year. It is pleasant to hear the people speak of her as one who "truly believed," and was most diligent, early and late, in reading the Bible. And, indeed, my most vivid recollection of her is of one who was most eager to make herself acquainted with the inheritance purchased for her by her Saviour, and glad to go and be with Him. The present teacher is a young girl once in one of my day-schools, and then a pupil of Mrs. Bridgman's. She is young and not a Christian, and I can not tell yet what her success will be; but I feel very anxious that every right advantage should be given to the girls taught in Christian schools, that parents may see that it is some "use" to let their girls study books.

Sometimes quite a number of women of the hamlet, and youths, come in to listen while I am talking to the children. I am going to try to induce the younger women to learn to read, by offering them a reward, and the young teacher a fee for teaching them. I know not which will prosper, this or that, but I must try every practicable means of drawing their attention to the tidings of great joy.

I have begun the translation of Gallau-

det's *Youth's Book of Natural Theology*, and hope to finish it by May or June, and to see it in print by autumn. It is intended to follow the book spoken of above, and perhaps will open to the pupils in the schools a new page of thought. I hope it may give stimulus to their minds, and open their eyes to some of the wonders of daily life, that they may learn to adore the Creator and to feel themselves surrounded by his power and goodness. Hitherto there have been few school-books prepared, partly because the Bible required so much of the available time and attention, partly that there was so much else to do, there was little leisure for translating and preparing school-books. Some Geographies and Arithmetics and *Line upon Line* are, so far as I know, all that Ningpo and Shanghai combined, have hitherto done for school-books, beside Catechisms. Now that children are in the schools from six to ten years, their minds need to be enriched more with general knowledge, and to be stimulated to observation and reflection and reasoning. I have in view one or two books when I shall have finished the *Theology*; and I shall aim to translate at least one book a year as long as I live in China, and health and strength sufficient for the labor be granted me. I have been translating some little tales, mostly relating to converted heathen. These I expect to have printed soon, and bound up with the reprint of *Henry and his Bearers*. New plans and new works open before me continually, and new hope and new joy in pressing forward to the accomplishment of these.

And while the preparation and translation of school-books is a work upon which my heart is much set, I am also anxious to do more for the Chinese adult women than I have hitherto done, and if possible, to be among them more. The sixteen months since our return to China have certainly and by unanimous opinion been most remarkable as to the continuance of rainy and inclement weather. It has kept the country roads almost impassable, and the sky dark and gloomy, and has really been a hindrance to out-door missionary labors among the stronger sex, certainly not less so in the way of women.

I have spoken hopefully above of plans and labor, but I have not been without discouragements and trials to faith. Soon after my arrival, I took to live with me a bright young girl who had been in the boarding-school, but being found incor-

rigible in binding her feet, was sent away. She was a quick scholar, and I sent her to the day-school constantly. At the time of the Rebel panic, her mother begged that she might take her to a ship with her, where her husband (not the girl's father) was, and that as soon as the troubles were over, she would bring her back. But she carried her off to Canton, and has doubtless, ere this, sold her to some heathen Canton man. And to add to my regret, the Chinese now tell me that the girl was unwilling to go, but that her mother terrified her into going. She took her Christian books with her, and I can only pray the Great Shepherd to look after this lamb in the wilderness, and lead her to himself. He can make affliction a blessing to her.

I prevailed upon the mother of another girl, formerly in my day-school, a very bright scholar, to permit her daughter to come to live with me, that I might support her and send her to school, and fit her for a teacher. She came a while, and my hopes were quite raised, but the mother would not let the child rest, and she left me. These have been disappointments that I much felt, for the girls were very interesting, and their welfare was dear to me. Another cause of anxious feeling is the woman who has been teacher of my day-school since 1854. She is very intelligent and capable, but utterly uninterested in religious truth.

These things try the faith, the patience, the endurance, and drive us to the promises and to Him who sent us hither. We there learn again, not to be weary in well-doing, being assured that "we shall reap if we faint not."

Believing that God has purposes of mercy toward his people, and knowing that he is faithfulness and truth, and that his promise and purpose can never fail, we wait indeed; and sometimes the delay seems long, but we wait in hope, trusting in God. He called Jonah to warn Nineveh, and it repented, but had not one repented, it was no less his duty to proclaim the word of God. So has our Lord said to his Church, "Teach all nations;" and in doing his will, we need not fear to leave results to him. Though it may not please him to grant to us the success so naturally desired by every human heart, we are persuaded that others will reap it; for it is the order of nature in many things, and preëminently so in the kingdom of grace—"one man laboreth, and another

entereth into his labors." But even to us it may be granted before we "depart," that in this land "our eyes should see the salvation" of our God.

When I took my pen, I had no idea of writing so much at length, but as I do not write often, I think I am sure of your indulgence. I felt that you would be interested in my quiet and humble labors. I ought to have mentioned the great assistance I obtained from Mr. Keith in the preparation of the manuscripts of my translations for the printer, and in the correction of "proofs," and in the business of buying the paper, and of having the books bound. He greatly expedites all my plans in these things, and encourages me in my undertakings.

J A P A N.

Letter from Rev. J. Liggins.

BURBAGE, near Hinckley, England,
April 2d, 1861.

REV. AND DEAR BROTHER: AS some persons, because Japan is not opened to missionary labors to the extent they wish it was, speak as if it were not opened at all, it seems necessary to state what missionaries can do at the present time in that country.

1. They can procure native books and native teachers, by which to acquire the language, and of course the acquisition of the language is, during the first few years, a principal part of their duty.

2. They can, as they are able, prepare philological works, to enable subsequent missionaries and others to acquire the language with much less labor, and in much less time, than they themselves have to give to it; and each, in the course of a few years, may make his contribution towards a complete version of the Holy Scriptures in the Japanese language.

3. They can furnish the Japanese, who are anxious to learn English, with suitable books in that language, and thus greatly facilitate social and friendly intercourse between the two races.

4. They can dispose by sale of a large number of the historical, geographical, and scientific works prepared by the Protestant Missionaries in China.

Faithful histories of Christian countries tend to disarm prejudice, and to recommend the religion of the Bible; while

works on true science are very useful in a country where astrology, geomancy, and many false teachings on scientific subjects generally, are so interwoven with their religious beliefs.

5. They can sell the Scriptures and religious books and tracts in the Chinese language, and thus engage in *direct* missionary work. As books in this language are understood by every educated Japanese, and as the sale of them is provided for by an article of the treaty, we have here a very available means of at once conveying religious truth to the minds of the Japanese.

6. As the keeping of the above books for sale brings the missionary into constant intercourse with the people in his own house, and as very many of them make inquiries about Christianity, an excellent opportunity is thus afforded him for explaining to them what Christianity is, and of urging home its claims upon them; and here is another very important way of carrying on *direct* missionary labor.

7. They can by their Christian walk and conversation, by acts of benevolence to the poor and afflicted, and by kindness and courtesy to all, weaken and dispel the prejudices against them, and convince the observant Japanese that true Christianity is something very different from what intriguing Jesuits of former days, and unprincipled traders and profane sailors of the present day would lead them to think it is.

Living epistles of Christianity are as much needed in Japan as written ones; and it would be very sad if either are withheld through a mistaken idea, that Japan "is not open to missionary labor."

Just after the signing of the Treaties, the statement of some was: "Japan is fully opened to the spread of Christianity." This the writer opposed at the time, as contrary to the facts of the case; and he has now endeavored to show that it is equally erroneous to assert, as some now do, that it is not opened at all. What the writer has said on the subject, is not the result of hearsay, or of a flying visit to Japan; but of an experience in the work during the ten months that he resided in the country. This experience convinces him, that if missionaries faithfully embrace the openings which there are already, others will speedily be made; and the time will soon come, when it may be said with truth: "Japan is fully opened to the spread of Christianity."

But perhaps it may be asked: "Is it not still a law that a native who professes Christianity shall be put to death?" To this an affirmative answer must be given; but it should be remembered, that another law was passed at the same time, which declared that any Japanese who returned to his native country, after having been, for any cause whatever, in any foreign country, should be put to death. As this latter law, though unrepealed, is not executed, so it is believed that the law against professing Christianity will in like manner not be enforced.

In conversing with Mr. Harris, the United States Minister at Jeddo, on this subject, he stated that he had used every endeavor to have this obnoxious law repealed, but without success; a principal reason being that the government feared that it would form a pretext for the old conservative party to overthrow the government and again get into power. What the "Liberals" even did concede, resulted in what was feared; though owing to the energetic conduct of the Foreign Ministers, and the influence of the Liberal party in Japan, the "Conservatives" were compelled to adopt in great measure the "Liberal policy."

"I do not believe," said Mr. Harris, "after all that the other Foreign Ministers and myself have said on the subject, that this law will ever be enforced; but if it should be, even in a single instance, there will come such an earnest protest from myself and the Representatives of the other Western Powers, that there will not likely be a repetition of it."

The non-repeal of this law, therefore, while it is a matter for regret, is nevertheless not to be adduced as a proof that Japan is still closed to missionary effort; but only as a reason for a prudent course of procedure on the part of the missionaries.

Hoping that the Foreign Committee, the Board of Missions, and the Church generally will continue to give a generous support to the Mission in Japan, I remain, Rev. and dear brother, faithfully yours in the Lord,

—•••—
A F R I C A .

Rev. C. C. Hoffman's Journal.

CAPE PALMAS, W. A.

Saturday, Feb. 16th.—Visited the native station to-day. Mrs. Hoffman sick

with fever. News reached us of Mr. Messenger's illness at Bohlen; he sent for the doctor, but he was absent at the war. The Bishop thinks of going to Bohlen.

Sunday, 17th.—As the Superintendent was absent at the war, I opened the Sunday-school at 9 A.M. Very few teachers present. Almost all the men of the place have gone to war. I read service, and preached from, "Where is your faith?" In the afternoon went over to the station, opened Sunday-school, and preached. The Liberian steamer Seth Grosvenor arrived from the seat of war, bringing the body of Major Pinchet and five wounded soldiers. She reports that the natives are beaten, and peace is talked of.

Monday, 18th.—Miss Merriam taken with fever, her first attack. Sent for Dr. Fletcher, the colonial physician, and a nurse. She had a restless night.

Tuesday, 19th.—Service at St. Mark's this afternoon well attended. During Lent I propose to have a short service at 5 P.M. four times a week. Miss M. better; Mrs. Hoffman suffering from fever.

Wednesday, 20th.—Had an interesting talk with a native woman and a colonist man, urging both to seek the salvation of their souls. A sad day; *all sick*—my wife, baby, Miss Merriam, our matron, a guest stopping with us, and myself; but the Lord is our helper, and in him do we trust.

Thursday, 21st.—Went to service this afternoon at 5; took the children; had slight fever; no one came to service; yet God blessed us.

Friday, 22d.—*All sick* again to-day; could not go out. These are dark days to us. All our light comes from above.

Saturday, 23d.—Too unwell to go to the station. Received two children into the Asylum to-day, Alice and Emma Philip. Their father died a few weeks after his arrival, and left a wife and seven children, the oldest not more than sixteen—a very nice family from Pennsylvania.

10 o'clock P.M.—The soldiers are arriving, guns are firing, and boats are bringing them from the vessels. I hope we will have a goodly number present at church to-morrow.

Sunday, 24th.—Very few at church; could not but feel sad, and so I told the people that after God had protected them, and blessed them with success, so few came to acknowledge his goodness. But, wearied with their voyage and journey, I suppose they were enjoying the quiet and rest

that home afforded. Still there was one at least who owned God, and came to thank him for his mercies, the Superintendent of the colony, who was in church and Sunday-school. He addressed the scholars, and his words were good and wise.

Monday, 25th.—As the natives had paid forty or sixty head of cattle as part of the fine the Government had imposed upon them, I applied for one to replace mine, which the soldiers had shot, and this was readily granted me.

Tuesday, 26th.—Mrs. Hoffman too ill for me to leave the house.

Wednesday, 27th.—Another day of great anxiety on her behalf.

Thursday, 28th.—A large number of native kings came to see the President to-day, to make new treaties or confirm old ones. The fear of the Liberian Government extends every where. The river Cavalla is now no longer to be obstructed. Free and safe access is afforded to all parts of the country. Surely this is a good result of the war. The soldiers are now departing. The Quail, Randall, and steamer Seth Grosvenor are now receiving on board the troops. They leave at 4 P.M. They salute the President as he leaves the shore. He has won laurels here, acting *bravely and wisely*. The sickness of my wife increases. It seems impossible to break her heavy chills, which are always followed by high fever.

Friday, March 1st.—Mrs. Hoffman's sickness is the absorbing subject of the household. Service at St. Mark's Church at 5 P.M.

Saturday, 2d.—Mrs. Hoffman has given up hope of recovery. She is full of tranquillity and peace. She prays that she may rest with God, and be gathered with loved ones in the skies. Yet the doctor, who is kind, attentive, and skillful, (Dr. Fletcher,) gives us still reasons for hope. After speaking to me of many matters that she wished attended to after she should sleep in Jesus, she desired the holy communion to be administered to her, with all the members of the church in the house. Sixteen were gathered to her room—the cook and maid, the gardener and the nurse, the matron and some of our orphan children. I need not say that it was a solemn season. She bore the fatigue well, was refreshed; it was a foretaste of heaven. She had, she said, the *peace* which Jesus left his people. On visiting the station during the afternoon, I had an application from four or five families from town, (na-

tives,) to change their residence from the heathen town to our Christian village. They promised conformity to our rules except in the matter of polygamy. I thought it inexpedient to allow them to come, as I feared the influence would be bad upon our little flock.

Sunday, 3d.—Communion Sunday. Returned from church as soon as the services were over. I met the doctor, who told me I had better not leave my wife for the next twenty-four hours, that if she passed that period she would probably recover. I gave up our usual monthly missionary services, and was by her bed-side the rest of the day and evening. She was as one passing away, one in view of the celestial city. I sent for the Bishop about two o'clock, but hardly expected he would see her alive.

Monday, 4th.—The Bishop arrived with Mrs. Payne about ten o'clock. Mrs. H. was better. She was able to see them in the afternoon, and continued gradually to improve.

Tuesday, 5th.—Mrs. Hoffman continuing to improve, the Bishop and Mrs. Payne left this afternoon at two P.M., Mrs. Payne in a hammock, and the Bishop on the donkey. I walked to Mt. Vaughan, about three miles, and back; made two or three visits to the sick. On this day the work on the hospital was resumed. May God bless us with a speedy completion.

Wednesday, 6th.—By the kindness of Dr. De Lyon, I had an opportunity of visiting Spring Hill. We took a canoe at the head of the lake, and reached there in an hour or two. Instead of examining the scholars I crossed the lake with the teacher, and preached in three native towns. In the first was a large number of bush people. I reached St. Mark's Church on my return in time for service, but owing to the rain no one ventured out.

Thursday, 7th.—Morning occupied by writing part of a sermon, hearing Seton's recitation in the Bible and Greek, and reading Grebo. In the afternoon went to the native station, from house to house speaking the things of God.

Friday, 8th.—Mrs. Hoffman continues to improve. Her restoration is almost like a resurrection. We praise God for his goodness. My visit to the native town was so interesting yesterday that I determined to go again to-day. Gathered a few people at the head man's house, and spoke to them for half an hour, but they seemed dead to spiritual things. Re-crossed the river, and held service at St. Mark's

Church. Heard of the death of one of our vestrymen; prepared notes for his funeral address.

Saturday, 9th.—Went out in a little wagon drawn by an ox to the residence of Mrs. Elam, whose husband died yesterday; performed the funeral service; made address at the house; returned at half past two, and made my usual visit to the station; too tired to go about much; talked with the Christian natives as I sat in the road, then took them all to a large house, where we knelt in prayer.

Sunday, 10th.—A day of incessant but blessed labor. Morning prayers with children and family from 7 $\frac{1}{4}$ to 8 A.M.; visiting the sick from 9 to 10 $\frac{1}{2}$; services at St. Mark's from 10 $\frac{1}{2}$ to 1 $\frac{1}{2}$; went to the house of the sexton; at half past two was on my way to the station, where I read part of the Grebo service, and preached; attended the Sunday-school, and had a good talk with the native Christian women, and returned to the asylum; found a messenger waiting to beg me to come and baptize a dying child; went and found a poor house, poor people, and a dying girl of fourteen years—a solemn and affecting scene. From the house of the sick, went to church; our missionary meeting; made two addresses in the course of the meeting.

Monday, 11th.—Some of our orphan girls are giving us trouble. Mrs. Hoffman gradually improving.

Tuesday, 12th.—Paid a visit to the native station. By way of refreshment I devoted a couple of hours to planting out oleanders and other shrubs, about the church and grounds. Miss Merriam accompanied me, and went to the Christian village. She frequently visits the towns, and finds the people ready and willing to receive Christian instruction. Was obliged to send away one of our girls, a rebellious spirit, who was injuring others by bad example. We hope she may come to a better mind, and return a better child.

Wednesday, 13th.—After hearing the recitations of Harris and Seton, was called on to bury the supercargo of a Dutch vessel. He died at the hotel, another instance of the need of our hospital.

Thursday, 14th.—Morning spent as usual; afternoon crossed the river to King Bolla's town. With him and his headmen had a long and interesting conversation for an hour. The people have lately made him king. He is of the party who are favorable to Christianity. I have good hope that his influence will be felt for the

building up of Christ's kingdom. Every where the people give a ready ear.

Friday, 15th.—This morning took an early start to visit two sick persons. One was a young man who came out with us as an emigrant in the Stevens. He had consumption. I found him alone and insensible in a little room, *dying*. A good Christian woman from the adjoining room came in, and we could only kneel at his bedside and commend him to the mercy of God in Christ Jesus. The other sick one was the child I baptized "Maria." Her mother was washing at the door of the house, while poor Maria was dying in the upper room. Poor child, her sufferings will soon be over. She could understand my conversation, though she could not articulate. Her weeping mother knelt with me in prayer for her dying child. I was thankful that I had been directed to these dying ones, and was able to speak words of comfort to their souls.

Mrs. Hoffman continues to improve, though not able yet to leave her room. My little girl is well.

MISCELLANEOUS.

Extract from an Address made by the Bishop of Victoria.

AT THE ANNUAL MEETING OF THE CHURCH
MISSIONARY SOCIETY, LONDON, APRIL 30TH,
1861.

THEN, again, as regards the great rebellion which has so long convulsed the interior provinces of China, I have always held the opinion that although that subject is one full of difficulty, and requires one's statement to be modified with caution, yet that the spectacle of that Taeping rebellion abounds with signs of the most preponderating hopefulness as regards its ultimate advantage to the prospects of Protestant missions. It is no common thing that we there see a body of native revolutionists and reformers accomplishing a work of demolition in the land. We see idolatry extirpated, the priests driven out, fugitives and despised, and, more than that, we find the Holy Scriptures—at least, the New Testament—published and circulated in the Chinese tongue, and in the common language understood by the people. I can not contemplate any other result than the spread of Christian truth in the land. Then, if we look to the intercourse which

the leaders have held with the representatives of foreign nations, I believe that on the whole we may expect that, when we have full intercourse with them, they will be more amenable to instruction, and more readily brought into conformity with the religion of Christ, than that Pagan dynasty to which they are opposed. In my recent letters from China I find that the missionaries of Ningpo have lately pushed their operations into the interior, and that they now occupy a station at Hangchow. There the scene was one of anarchy and desolation; but we must ever remember that though we may be permitted to regard this movement as one with which we have nothing to do, neither pressing fraternization on the one hand, nor repression by armed intervention on the other, yet it must be confessed that at the present time the prevalence of rebellion in the interior provinces of China does constitute a very serious obstacle to all missionary operations; and that perhaps for a whole generation to come it may interpose an almost insurmountable barrier to our unimpeded progress into the interior. At the Mission station at Ningpo, we have a body of faithful missionaries at unity among themselves and at harmony with the members of the various Protestant Missions around them. It is one of the comforts of my official duties when I am permitted to visit our dear brethren at the station at Ningpo, that I find there a body of men of high intellectual attainments and Christian character—the best and surest guarantee for eminent missionary usefulness. I find that these dear brethren are accustomed to meet frequently in prayer, and that the whole details of that station are managed in a spirit of prayerfulness. I find also that converts are diligently instructed. When holding a confirmation among the natives, I had reason to believe that the candidates were more than ordinarily qualified, by strict preparation and careful discipline, and I am led to expect upon my next visit to Ningpo, which will take place a few months hence, that it will be my privilege to admit two native Christians to the office of deacons in the Church of Christ. Although eighty five native communicants, a small body of catechists, and the prospect of two native deacons, may seem a small aggregate of missionary results, I can yet look back upon the time when such a prospect would have gladdened my heart. In 1845 I lived, a solitary Englishman, within the walls of that

city, and with only two American neighbors at a distance of a mile from my house. When—solitary, alone, weak, and helpless—I contemplated the spectacle of Paganism, and listened to the sound of chanting and of bells in their Buddhist temples, my only alternative was to retire to a little nook on the city wall, overlooking the broad expanse of unreclaimed Heathenism, and to lift up my heart to God, that the day might arrive when I might behold something approximating a missionary harvest. We see that result approaching at the present time; and I would commend, in concluding my address, our dear brethren to your affectionate interest and prayerful sympathy.

Extract from the Annual Report of the Church Missionary Society.

LONDON, *April 30th*, 1861.

THE Committee have to announce some falling off during the last year in the income of the Society, chiefly under the head of legacies and benefactions, the legacies being less by about £5000, and the benefactions by about £3000 than they were the year before. But the contributions received from the Associations have exceeded those of the previous year by £1123; they amount to £101,853, the largest sum which has ever yet been received from this source. The diminution in the total amount of the general fund is thus reduced to £7041. The Special Indian Fund has produced during the last year £4382, which, as the produce of the third year, affords gratifying proof that the Christian sympathy for India's great want still lives in the hearts of Christians at home. Exclusive of what has been received and paid out of the Special Indian Fund, the balance upon the operations of the year will stand thus:

Income,.....	£124,800
Expenditure,.....	130,900
Excess of Expenditure,..	6,100

This deficiency of £6100 is supplied from the Capital Fund, but as the Committee regard themselves under a pledge to keep up the Capital Fund to the amount required, measures must be immediately adopted to secure a surplus income by restricting the expenditure in the Missions, and by suspending the supply of fresh missionaries, unless the sum now deficient be speedily replaced through the lib-

erality of their friends. The Committee would deeply deplore their financial difficulties if they could believe that they would prove any check in the Missions of the Society at the present crisis. But they believe that the review of the Missions, on which they are about to enter, will exhibit so powerful an appeal for increased support as will not only relieve their anxieties, but set the Lord's work at liberty for a corresponding extension of the Missions. Besides the income reported as contributed in Great Britain, there is a further sum which has been raised and expended in India and other Mission fields, which amounts to £20,000, making a total income from all sources at home and abroad of £149,182.

As the income of the Society mainly depends upon the Associations, the Committee have directed their attention to the perfecting the system for superintending and aiding that vital department of Christian work. They acknowledge the valuable and self-sacrificing labors of their collectors throughout the country. In relation to their exertions, they have only to entreat the treasurers and secretaries of Associations and their clerical supporters to aid and encourage them by monthly, or at least, quarterly meetings, at which the collections may be duly received, information given of the publications circulated, and the work sanctified by the Word of God and prayer. But the Committee think that enlarged resources may be obtained through the assistance of honorary district secretaries. Seven counties have been already divided into districts, and placed under the supervision of zealous and influential friends, and the Committee earnestly desire to extend the system throughout the whole country.

STATISTICS OF THE MISSIONS.

	1858.	1859.	1860.	1861.
Stations,.....	138	141	142	143
Clergymen, English,.....	130	129	134	150
“ Foreigners,.....	50	43	45	42
“ Natives and East				
Indians,.....	47	50	59	66
Total number of Clergymen,.	227	227	236	253
European Laymen, Schoolmasters, Lay Agents, Printers, etc.,.....				32
European Female Teachers, (exclusive of Missionaries' wives,).....				13
Native and country-born Catechists, and Teachers of all classes not sent from home,.....				1989*
Number of Communicants, (1858,) 18,371, (1859,) 18,613, 1860, 19,828, (1861,) 20,417.*				

* The latest returns from the Indian Missions are not yet received.

SIERRA LEONE

DR. BECCLES, the Bishop of Sierra Leone, has arrived in the colony, on the important work of organizing the native Church upon a principle of self-support; so that the Committee now look forward to being early relieved from the expense and responsibility of the pastoral cares which it has so long maintained at the sacrifice of many valuable European

lives. The missionaries report a manifest improvement in the various congregations of the colony, in the number of communicants, and in the attendance upon the means of instruction. The educational establishments of the colony which the Society continue to maintain, in order to keep up a supply of well-instructed native teachers, are in a satisfactory condition.

TO BE CONTINUED.

 INTELLIGENCE.

THE REV. DR. MUHLENBERG has resigned his membership in the Foreign Committee. The vacancy has been filled by the election of the Rev. A. H. Vinton, D.D., Rector of St. Mark's Church, New-York.

LETTER FROM BISHOP PAYNE, DATED CAVALLA, WEST-AFRICA, APRIL 11TH, 1861.—The following extracts are from a letter just received from Bishop Payne.

“Rev. and dear Brother: Your last favor of February 1st was written indeed in *very dark times*. But should, shall *the people of God*, on this account, allow the feeble missionary efforts of past years to languish and die? Is there not a stream of *life and love*, flowing out from Jesus to and through his living members, which all the waters of strife and contention can not quench? Has not God a number of faithful watchmen, ministers in the Episcopal Church, who will not, *can not* let their flocks forget their obligations to the heathen world?

“I remember the days of old, how God has ever interposed to preserve and *extend* his Church through the earth. I remember the inspiring words, ‘Because I live, *ye shall live also* ;’ and I expect that life to be more and more manifested through our beloved Church in Africa, in China, in the world. Thank God, *it is more and more manifested here*. If, like Gideon's army, we have been thinned and ‘become faint,’ we *are yet pursuing*, and pursuing, like the reduced army, in the confidence of God's presence and future victory over our enemies. Mr. Hoffman will inform you of a gracious visitation in St. Mark's and the High School as a reward of the foregoing earnest Lenten services.

“At this station, where I found so much cause to mourn on my arrival, (and where I still have so much cause to mourn in the hardness of heart prevalent among the people generally,) we are cheered with

signs of returning favor and blessing. Through God's blessing upon discipline, preaching the word, and earnest prayer, *all of the suspended* in our Christian schools and Christian villages have been restored to communion. On the Sunday before Christmas *seven* received adult baptism, and on Easter *fourteen* were confirmed; and there are still some candidates for baptism and confirmation.

“A pleasant Convocation closed at this station last Sunday. Our catechists seem again animated by the right spirit.”

LIST OF PACKAGES RECEIVED TO MAY 15TH, 1861.

FROM	FOR	ARTICLE.	FORWARDED BY
<i>Pa., Phila.</i> —O. H. P. Conover, Esq.....	Rev. C. Keith, China.....	3 boxes.....	Ship "Kathay."
" " "	Bishop Boone, "	3 boxes.....	" "
<i>N. Y., New York</i> —Iveson, Phinney & Co.	J. T. Doyen, "	2 boxes.....	
<i>Md., Baltimore</i> —Miss F. L. Jones.....	Miss C. E. Jones, "	1 box.....	
<i>Pa., Phila.</i> —O. H. P. Conover, Esq.....	Mrs. J. M. Doyen, "	1 box.....	Ship "Kathay."
" " "	Rev. D. D. Smith, "	3 boxes.....	" "
" " "	Miss J. R. Conover, "	3 boxes.....	" "
<i>Ohio, Marion</i> —W. A. Turney, Esq.....	Rev. H. H. Messenger, Africa....	1 box.....	
<i>N. Y., New York</i> —Miss Babcock.....	Bishop Payne, "	1 box.....	
<i>Ohio, Etgria</i> —Ladies of St. Andrew's Ch.....	Cape Palmas Station, "	1 box.....	
" Newark—Ladies of Trinity Ch.....	Rev. H. H. Messenger, "	1 box.....	
<i>R. I., Newport</i> —Ladies of Zion Ch.....	Mrs. Payne, "	1 box.....	
<i>N. Y., Geneva</i> —The Misses Bridge.....	Rev. C. C. Hoffman, "	1 box.....	

ACKNOWLEDGMENTS

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from April 15th to May 15th, 1861.

Maine.				Greenwich—Christ Ch..... 27 71	
Gardiner—Christ Ch..... \$30 00				Hebron—Mrs. Hendee..... 1 00	
Hallowell—St. Matthew's, \$9; S. S., \$5. 14 00 \$44 00				Norwalk—St. Paul's..... 31 40	
New Hampshire.				Weston—Emmanuel..... 7 00 72 11	
Wakefield—Youths' Miss. Soc. for sup't of a child under Miss Griswold, Af..... 10 00				New York.	
From "A. B." for Af..... 5 00 15 00				Brooklyn—St. Ann's Infant S. S..... 3 00	
Vermont.				Canton—Grace..... 20 00	
Arlington—St. James'..... 19 00				Goshen—St. James's S. S. for Hoffman Sta., Af..... 1 00	
Norwich—St. Andrew's..... 3 03 22 03				Greenwich—"T. R. I."..... 10 00	
Massachusetts.				New York—Am. Ch. Miss. Soc..... 22 41	
Millville—St. John's*.....				" Incarnation Bible Class for sup't of "Clara," Af..... 18 12	
Rhode Island.				" Mediator S. S. for sup't of a child in Af., to be called James Her- rick..... 25 00	
Newport—Zion S. S. for sup't of Martha Littlefield and Wm. Cozens, Af. 10 00				" Young Ladies of Miss Haines' family for sup't of a child in Girls' Boarding School, China..... 27 00	
Providence—Redeemer, \$23; S. S., \$6. 29 00				" Through Miss Turner for sup't of teacher at Graway, Af..... 25 00	
Wickford—St. Paul's..... 19 00 58 00				Sandy Hill—Zion..... 5 00	
Connecticut.				Saugerties—Rev. Dr. Robinson..... 25 00	
Bridgeport—St. John's from "M." 1/2.. 5 00				Sing Sing—St. Peter's, \$10; S. S., \$10.50. 20 54	
				Troy—St. John's..... 106 25 303 33	

* \$7 of the amount acknowledged from this parish last month was for the Soc. of the Jews, and has been deducted from our current receipts.

Western New-York.

<i>Oxford</i> —Misses Van Wagenen for the Wm. H. De Lancey scholarship, Af.	20	00
<i>Paris Hill</i> —St. Paul's.	2	50
<i>Rochester</i> —St. Luke's, \$93; Africa, \$6; Japan, \$1; S. S., \$30; Orphan Asylum Beneficiary, \$75.	205	00
“ <i>Trinity</i>	36	25 263 75

New-Jersey.

<i>Elizabeth</i> —St. John's S. S. for China and Af.	16	00
<i>Jersey City</i> —St. Matthew's, $\frac{1}{2}$	1	00
<i>New-Brunswick</i> —Christ Ch.	25	00
“ Children's Hoffman's Soc. for Af.	2	00
<i>Princeton</i> —Trinity.	114	54
<i>Orange</i> —Rev. J. A. Williams' sub. to the <i>Carroll Messenger</i>	50	159 04

Pennsylvania.

<i>Allentown</i> —Christ Ch.	11	00
<i>Brownsville</i> —“A Friend of Missions” for a scholarship in Miss E. G. Jones' school, China.	30	00
<i>Dundaff</i> —St. James's.	3	00
<i>East-Liberty</i> —Calvary S. S.	12	00
<i>Great Valley</i> —St. Peter's for Af.	13	83
<i>Norristown</i> —Mrs. M. B. and daughter.	5	25
<i>Philadelphia</i> —Advent.	53	69
“ Epiphany on act Bp. Payne's salary, \$360; China, \$5.	365	00
“ St. Andrew's, \$106; Colored Female and Infant S. S. for the sup't of Edward T. Parker scholarship, Af., \$20; Two Ladies for sup't of Miss Merriam, Af., (half year,) per Rev. Dr. Stevens, \$175.	301	00
“ St. Luke's.	5	00
“ St. Peter's, from a Member, $\frac{1}{2}$ \$2.50, S. S. for the sup't. of a child in Af., \$25.	27	50
<i>Pittsburgh</i> —St. Andrew's, \$135; for sup't of Mr. Brewer, Af., \$25; S. S. for China, \$12.50; for sup't of Kiung Soo, China, \$12.50.	185	00
<i>Upper Merriam</i> —Swedes' Ch., $\frac{1}{2}$	5	00
<i>Wilkesbarre</i> —St. Stephen's S. S. for sup't of a scholarship in Af. under Mr. Rambo, \$30; for education in China, \$62.08.	92	03 1109 85

Delaware.

<i>Brandywine Village</i> —St. John's.	6	00
<i>Wilmington</i> —St. Andrew's, \$27; S. S. for the Russell Scholarship Orphan Asylum, Af., \$75.	102	00 108 00

Maryland.

<i>Dist. of Columbia</i> —Rock Creek Par.	30	00
<i>Prince Geo. Co.</i> —St. Matthew's, \$20; Greece, \$5; Af., \$5.	30	00
<i>Talbot Co.</i> —St. Peter's Par., Christ Ch., Easton.	20	00 80 00

Virginia.

<i>Albemarle Co.</i> —St. Anne's Par., Christ Ch. for the China Boys' School Fund.	40	00
<i>Charlestown</i> —Zion.	104	00
<i>Edenton</i> —St. Paul's for Af.	51	63
<i>Fairfax Co.</i> —Theo. Seminary Missionary Soc.	41	00
<i>Middlesex Co.</i> —Christ Ch., \$5; from a Lady, \$50.	53	00
<i>Martin Brandon Par.</i> —Merchants' Hope Ch.	11	55
<i>Petersburg</i> —Grace.	80	45
<i>Richmond</i> —St. James's S. S.	30	00

<i>Winchester</i> —Christ Ch. Ladies' Sewing Soc. for sup't of 2 scholarships in Af., \$40; a scholarship in China, \$25.	65	00
<i>Virginia</i> —From two Ladies.	25	00 503 63

North-Carolina.

<i>Raleigh</i> —St. Mary's School for the ed'n of a girl in Af., called Josepha Atkinson.	25	00
--	----	----

Georgia.

<i>Savannah</i> —St. Paul's, \$11; Greece.	25	00 36 00
---	----	----------

Alabama.

<i>Mobile</i> —Christ Ch.	64	00
<i>Tuskaloosa</i> —Christ Ch.	35	00 99 00

Mississippi.

<i>Columbus</i> —St. Paul's.	10	00
<i>Jackson</i> —St. Andrew's, $\frac{1}{2}$	25	00 35 00

Louisiana.

<i>Alexandria</i> —St. James's, \$35; S. S. for Af., \$20.75.	55	75
<i>New-Orleans</i> —Christ Ch. S. S. for sup't of a child in China.	25	00 80 75

Texas.

<i>Seguin</i> —St. Andrew's.	7	00
-----------------------------------	---	----

Ohio.

<i>Cincinnati</i> —Calvary Ch. S. S. for Af.	72	00
<i>Elyria</i> —Rev. R. L. Chittenden.	2	00
<i>Gambier</i> —Rev. Mr. Strong.	1	00
<i>Massillon</i> —St. Timothy's Ch., \$20; S. S., \$40.	60	00
<i>Steubenville</i> —St. Paul's “S. S., \$26.62 for the sup't of their Beneficiary at the Station of our Messenger in Af.; \$23.38 additional offering for the same object by the Rector.”	50	00 185 00

Illinois.

<i>Lockport</i> —St. John's.	8	25
-----------------------------------	---	----

Kentucky.

<i>Louisville</i> —St. Paul's.	228	00
-------------------------------------	-----	----

Indiana.

<i>New-Albany</i> —St. Paul's S. S. for sup't of a boy in Af., to be named John S. Wallace.	10	00
--	----	----

Missouri.

<i>Hannibal</i> —Trinity.	6	00
<i>Sharpsburg</i> —St. Jude's.	7	00 13 00

Iowa.

<i>Iowa City</i> —Orphans' Home.	1	00
---------------------------------------	---	----

California.

From Bp. Kip.	20	00
--------------------	----	----

Miscellaneous.

“ <i>Filia Ecclesiae</i> ”	16	00
From “M. L. S.”	10	00
“ “C. L. S.” for Af.	1	00 27 00

Legacies.

From the Estate of Elizabeth Robinson, dec'd, per hands of Rev. Geo. A. Durborow.	10	00
--	----	----

	\$3,521	23
Amount previously acknowledged.	37,684	79
Total since Oct. 1st, 1860.	\$41,206	02